

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, JUNE 8, 1899.

NEW SERIES, VOL. 1, No. 29

Notice.

There will be given by the ladies connected with the West Jackson Mission Sunday-School, an Ice Cream Fete, in the lawn in front of the residence of Dr. Catchings, on West Capital Street, Friday night, June 9th. The object is a worthy one, and we trust it will be liberally patronized.—*Ladies.*

Dewey sailed from Hong Kong for Singapore on the 6th.

There are fourteen *plague*-sufferers in Alexandria, Egypt. Four new cases were reported on the 6th inst.

A Weyler insurrectionist in Cuba has been mobbed because of his effort to stir up Cubans against American control.

Mrs. Unrah, a prominent W. C. T. U. lecturer, addressed the people in Jackson on the "Matchless Evil," Monday and Tuesday nights. We acknowledge a pleasant call from her at our office.

The Duc d'Arcos, the new Spanish Minister, and his wife called upon Mrs. McKinley on the afternoon of June 6th.

The Ministers wife is herself a native American.

Surgeon Carter, of the United States Marine Hospital Service, has just returned from Cuba, and reports the sanitary condition there greatly improved. It is hoped that Cuba will no longer be a harboring place for yellow fever.

New Orleans is pushing the matter of sanitation. It is common with the other great cities is pushing its pavements. In the three years ending December 31st, 1898, 1,639,486 square yards were put down, at a cost of \$5,500,000.

The President's policy with the Filipinos will be to push the campaign as vigorously as possible during the rainy season, to keep the insurgents from recuperating.

The Peace Commission will return home, leaving the whole matter in the hands of General Otis. No terms will be entertained except unconditional surrender.

Albany, June 6.—Governor Roosevelt has issued requisition papers on the Governor of New Jersey for the surrender to the New York City authorities of Belle Anderson, the kidnapper of little Marion Clark.

It is now thought that George Barrow will be turned over to the New York police.

Dryfus leaves Devil's Island today for France. It must be a joyful hour to the brave and maligned soldier to put off the prison garb and don a nice military suit, and be furnished again with a sword. When he was condemned, the stripes and lace were torn from his cloths and his sword broken in pieces in presence of the army. He is not yet acquitted, but is granted a new trial after years of prison suffering. False swearing and forgery were practiced to convict him. Justice was outraged, and the civilized world condemned France for this atrocity. Dryfus declared his innocence and Madam Dryfus never relinquished her effort till an order was obtained to bring her husband back.

At Pickens.

Dear Editor:

On my way from the Seminary I stopped off at Pickens and found pastor Hurt assisted by Bro. Butler of Lexington, engaged in a very interesting meeting, congregations good and the church feasting upon the able sermons that were given them daily.

It is said that the church is in a better spiritual condition than it has been for some time. There were three conversions and two accessions to the church. Two very bright girls from whom much may be expected. It closed on the 2d with many expressions that it should continue. All enjoyed Bro. Butler's preaching very much and would be glad to have him with them again.

Love and good feelings surely abounds among those good people for they know how to treat a preacher and make him feel at home among them.

May God's blessings be added to his preached word.

Fraternally,
L. F. GREGORY.

Religious News.

MYRTLE.

Myrtle Baptist church, yesterday, 4th instant, ordained J. E. Colthorp, I. W. Foulter and Albert Collins, Deacons. J. A. Antry, by invitation, preached the sermon, and the pastor, J. D. Anderson, led in the ordination prayer. The imposition of hands were by the above brethren, joined by Brothers Floyd, Souter and West.

Our church in this village is on the rising ground. There is but one other church in the place, the M. E. South—which greatly outnumbered ours and flourished for many years, but now, lethargy has settled upon the membership while our members are developing and the church gradually gaining ground. By the Master's command we hope to "possess the land." A.

VICKSBURG.

There was an inspiring and uplifting service in the First Baptist church last Lord's day. There were manifest tokens of the presence of the Holy Spirit. Two persons—husband and wife—were approved for baptism upon profession of "repentance towards God, and faith toward our Lord Jesus Christ." The ordinance was administered at the evening service.

Two other Deacons, R. E. Walne and W. L. Wells, were elected by unanimous vote. They, with H. C. McCabe, who was elected not long since, to the same office, will soon be ordained, and we believe will use the office of deacon well.

PASTOR.

College Tidings.

BY PRESIDENT W. T. LOWREY.

The boys are happy because the commencement has been changed from the 28th to the 14th. The closing exercises of Hillman College and Mississippi College combined will last from Friday evening, the 9th, to Wednesday noon, the 14th. The annual meeting of the Trustees will be Monday, the 12th, at 11 a. m.

My last notes were written from Shuqualak. I preached there Monday night and Tuesday morning, received \$29.20 for the College and went on my way delighted with the cordiality and good fel-

lowship that had been manifested toward me. Wednesday I preached the commencement sermon at the far-famed Steen's Creek High School, where Prof. Hurst, Pastor Johnston and many others overwhelmed me with kindness. We expect some boys from there next session and I feel sure they will come well prepared. Our people are building a splendid new Baptist church there which will be a thing of beauty.

Friday I had another delightful visit to Meridian, "The Queen City of the East." I went over to deliver the commencement address at the Central High School, which is the pride of the city. There was a fine class of 15 girls and 5 boys. Meridian is justly proud of her famous graded schools and of their efficient superintendent Prof. J. C. Fant.

I spent Sunday at Brookhaven, where I preached morning and night, and whence the brethren promised to send me 59.25 for the College. Besides this, my old school fellow, B. T. Hobbs, the famous editor of the *Brookhaven Leader*, and the fearless advocate of moral reform, contributed a ten dollar "ad" in his excellent paper.

HUSH NOW, AND LISTEN!

Mrs. Menger, the widow of Professor Menger, who for so many years headed the music department of Hillman College, handed me a dollar for the College, and apologized for its being so little. Why, I said, my dear friend, if 650 others would give the same, it would land me on the shores of success, and I would be the happiest man in the State! Well, she says, there are many more than that who would be willing to do so if you could only see them and talk to them. But alas! I am not omnipresent, I am not even twins! I can't be at but one place at a time and now I am needed at the College.

I dreamed a dream, and in my dream 650 people sent me one dollar apiece. I awaked, and behold it was a dream. And I said, "Lord, why not?" And the Lord said, "My son, only a few of my children will do their duty, unless somebody makes them do it." But, I said, surely there ought to be 650 in the whole State of Mississippi. And the Lord smiled and said, there ought to be.

Our Pulpit.

To Those Who Feel Unfit for the Communion.

BY C. H. SPURGEON.

For there were many in the congregation that were not sanctified; therefore the Levites had the charge of the killing of the pass-over for every one that was not cleansed to sanctify them unto the Lord. For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the Lord hearkened to Hezekiah, and blessed the people.—2 Chronicles 30:17-20.

Brothers, it should be much to our joy that we do not serve under the ceremonial law, nor live within the legal dispensation. The legal economy exhibited to the people a multitude of types and figures, and consequently it laid down many rules and rituals; and these were enforced with such solemn and terrible penalties that the people were in constant fear of offending, and blind obedience irksome by reason of the weakness of their flesh and the unspirituality of their minds. As for our Lord Jesus, his yoke is easy and his burden is light; but concerning the law, even Peter speaks of it as "a yoke which neither your fathers nor we were able to bear." We are now brought into the glorious liberty of the children of God, a liberty which those who had been in the bondage could best appreciate. Those who are still under legal restrictions feel the pressure of them when they see the liberty of others. Sitting at dinner with a Samaritan, who considered himself under the law of the Pentateuch, I noticed that the worthy man refused first one dish and then another, and at length he exclaimed, "Moses very hard," evidently feeling that the limitation on his diet involved a good deal of self-denial. Some of us could cheerfully bear such small matters as abstinence from certain meats and drinks; but if we were surrounded with regulations and prescriptions entering into minute details our life would be full of care, and we should feel ill at ease.

We have obtained the liberty of the gospel, and we are not called

upon to observe days, and months, and years; nor to border our garments with a certain color, nor to trim our hair by rule; neither are we called to practice divers washings and purifications, or to observe laws and regulations amounting to a continual round of rites. The "free Spirit" dwells in us; to us every place is hallowed; our religion is not of the outward, and in the matter of meats we call nothing common or unclean. We have ordinances, it is true, but they are few and simple. They are but two, and each of them is instructive and easy. Baptism and the Supper of the Lord, which are for the Lord's people only, are easy of observance, and are for our help and comfort, but are by no means burdensome.

Lest liberty should degenerate into license I am bound to remind you that we are not left without command and direction. The law of love is as binding on us as ever the law of works could have been. We are still called to obedience—the obedience of faith. A most strict but most happy service grows out of sonship, and no true son wishes to disown it. Should not the son honor his father? Does not the Lord himself say, "If I be a father, where is mine honor?" There is a service of which we read that God spares such a one, "as a man spareth his own son that serveth him." We are not under the law, but yet we are not without law to Christ; and concerning these ordinances which I have described as the privilege of the Lord's free men, there is an order of the Lord's house, and a discipline of his family, which must by no means be set aside by the loving child. We are not slaves fearing the lash, but we are sons who have a filial fear of grieving our heavenly Father.

The rules concerning the passover, and the right keeping of that high festival, were plain and definite, and to break them would have been a great offense to the God of Israel. These rules required a certain ceremonial cleanness on the part of all who partook of the Paschal lamb, and those who were defiled were kept back, so that they could not present the offering of the Lord in its appointed season. The sacred rite was not to be celebrated in heedless formalism, but with a careful cleansing out of the old leaven, that they might keep the feast aright. Now, concerning the memorial Supper of the Lord, we have no rubric as to the bread or the wine, and no prescribed regulation as to posture or manner of procedure; and yet there

are certain notes of guidance which we shall do well to follow with loving care.

For instance, when we come to this table of the Lord, it should not be without a preparedness of heart for it: "Let a man examine himself, and so let him eat of this bread and drink of this cup." To come here irreverently, or with sinister motives, is to secure condemnation. To come here idly and carelessly is to lose the blessing. We should approach the table with hearts full of humility, gratitude, faith and expectation. We should receive the bread and wine with sincere longing after fellowship with Christ, tender love to his blessed person, and great joy in his finished work. If we do not thus partake of the sacred feast we shall miss its high design.

A sense of defilement sadly tends to hinder fellowship. I know that if you are laboring tonight under a sense of sin, you do not feel the joyful liberty you would desire in coming to the hallowed table of your divine Lord. You long to have that sense of defilement sweetly removed by the application of the precious blood which cleanses from all sin. Thank God, that sacred purification is always available. You can at once wash and be clean, and know yourself to be "accepted in the Beloved." Thus may you eat the Passover even "as it is written; but in any case, even if burdened with sin, the Lord does not forbid you to remember the death of his dear Son. Like the men of Ephraim, you shall find pardon, every one.

Peradventure, however, you are not conscious of having fallen into any known sin; but yet you feel like one who is not at home with God, but at some measure of a distance from him. You are out of your usual walk and rest. That calm and holy frame, that perfect peace which once you enjoyed from hour to hour has gone from you. Thus you have about you, spiritually, the second disqualification for the passover. When a man was on a journey afar off he could not keep the passover. The passover was a household institution. It required a house wherein the lamb could be slain and prepared for eating, and a door whereof the lintel and two side posts could be sprinkled with blood; so that, when a man was moving rapidly from place to place, and had no house wherein to sojourn, he could not observe the holy festival. Even thus, when you and I are out of our usual abode in Christ Jesus, and are wandering in anxiety, and care, and doubt, we do not feel

able to commune with our Lord as our hearts would desire. Brethren, do we not sometimes flit to and fro like Noah's dove, finding no rest? How hard, then, is it to get into the full teaching of this holy Supper! It is well to sing, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee;" but till the prayer is answered the ordinance is not enjoyed.

Some supposed disqualifications may be removed by an act of faith, or by a fuller knowledge. Do you fear to come because you have such little faith? May not the little children have their supper as well as the grown up sons? Are not these precisely the members of the family who most need to be fed and comforted? The utter absence of faith would shut you out, but not the feebleness of it. Come, thou little one; to thee I say, "Come in, thou blessed of the Lord, wherefore standest thou without?"

Do you hesitate because your joy is not now overflowing? Is this a sufficient reason for refusing to obey the command, "This do in remembrance of me?" Were the twelve full of joy at the founding of this feast? Had they no questioning, saying, "Lord, is it I?" May not the feast itself furnish the joy? Is not the Lord of the feast your exceeding joy? If you cannot bring joy with you, come that you may find it here.

Do you say I am spiritually weak in all points? Again I ask, is that a reason why you should not feed on the best of food? It seems to me that it is a chief reason why you should feed often and heartily. "Eat ye that which is good" is a safe prescription for you, and a generous invitation from your Lord. Greatly you need it, freely take it. The supply of heavenly bread is intended for those who are faint. "He hath filled the hungry with good things." He will fill you.

Do you complain that you feel so useless? This is a deplorable fact, but what has it to do with the matter in hand? Are you to come to your Lord's table because you are useful to him? Nay, but that the Lord Jesus may be useful to you. Surely this is not a wage, but a provision of free grace. You do not bring the feast; your part is to receive it. So only can you become useful to Christ as Christ is abundantly useful to you. You cannot help to feed the multitude till your Lord first puts the bread into your hands. Come now and take what he has blessed.

I know that for many reasons the choicest saints at times deem

themselves disqualified for this holy banquet, and I have sometimes thought that that is not altogether an ill feeling; at any rate, it is a symptom of many healthy things. If I felt myself worthy in any sense, except the Scriptural one, I should infer from my self-satisfaction that I was unworthy. This table is no place for Pharisees. Where the Saviour presides, there may come none but sinners saved by his grace. If you have merits of your own which you can boast, and no sin to confess, you are not the man for whose salvation the substitute shed his precious blood. How could he atone for those who have no fault? But if you are a sinner you are the sort of person whom Jesus came to save. Jesus is the sinner's friend. He will be yours if you go to him in that capacity. How can we commemorate the shedding of his blood unless we daily feel that we have solemn need to be washed therein? How can we remember him except as we see how we derive all from him? Jesus is never seen to be a full Christ except by those who feel their own emptiness apart from him. He is never prized at a true value by those who have a high esteem of themselves. A broken heart knows best his power to comfort. A bleeding heart sees best his power to heal. If you are sensible of your unworthiness you are not unworthy in the Scriptural sense, but may freely come.

Hither and Thither.

The trip to the Southern Baptist Convention at Louisville, Ky., was pleasant and profitable—pleasant, because of the company, and profitable in discussions and acquaintances. We were part of Brother Yarbrough's gathering, and the writer is under obligation for favors—but Bro. Bailey and his good wife were along, Bro. Derrick, Miss Lackey, Sister Fancher, etc.,—not to overlook Bro. Low, Jameson and others. It will be remembered that we were a little behind time reaching Louisville, and getting there in the rain, sought hotel accommodation for the night.

Of the Convention, it is not necessary to say anything; everybody knows it was a most harmonious and successful session of this body. Among the old Mississippians there from Texas, were Elders T. J. Walne and E. E. Ixingers, the latter made an interesting talk to the little folks at the Orphan Asylum, Lord's day afternoon. With ten or eleven others we were domiciled at Mrs. Nellie Hooge's on Second and St. Patrick streets,

most of the delegates there being from Georgia. Meridian was represented by Dr. Venable and daughter, Mrs. Seiny Woods, Bishop J. R. Farish and the writer.

It so happened that the National Conference of Charities and Correction met in Cincinnati, the second day after the adjournment of the Convention, and being a delegate thereto from the city of Meridian, etc., the undersigned repaired thither. About seven hundred members and visitors were in attendance. Mississippi being represented only by one, Alabama two, Louisiana three. The subjects discussed were the best methods of caring for the unfortunate, afflicted, destitute, neglected and prisoners. Two points were emphasized as indispensable—individuality and investigation. Again, that the family is the best institution—purify the home and the greatest dangers are guarded against.

On the Lord's day this correspondent attended Sunday-school and public services at the Ninth Street Baptist church. There were about six hundred in the school, over one hundred being in the primary or infant class. Dr. H. H. Hart preached; the order of exercises, a little perplexing to a Southern Baptist. It is unusual in our section to have repetition of what is called the Lord's prayer, responses, etc., but perhaps criticism is not best. One thing was commendable, the singing led by a Precentor and accompanied by the organ. This church has eight out stations, and kindergartens free for the little children.

There is a tendency in our cities to build up metropolitan churches as centres, and establish "stations." This is evidently the outgrowth of imperialistic ideas, and must eventually result in the destruction of all independency. It would seem that "cathedral" building is but a reaching back towards Temple worship, and the ritualistic borrowings are from the hierarchy. The simplicity of the gospel is being set aside by forms, ceremonies and science, "falsely so-called." Pastors depend too much upon "the comers" to hear en-mass, rather than "the go" of the command, to the individual. Evangelists are following the same rule, it appears, and hence the superficial work of our day.

L. A. DUNCAN.
Meridian, May 27th, 1899.

Revival At Ellisville.

We have just closed a series of gospel meetings in the church at this place. Brother J. L. Low,

Utica, preached, and Brother W. O. Newman, of Meridian, sang the gospel, and the Lord blessed the work of his servants.

The church was much revived, and there were nineteen accessions—eleven by baptism. The influence of the meeting upon the community was far reaching. Did you ever see Bishop Low, of Utica, and hear him preach? If so, you will agree with me that he is a vigorous thinker, sound in doctrine, incisive in thought, and earnest in delivery. I had heard that he is a good preacher, but he more than met the expectations of pastor and people here. Indeed Low is a strong man. Have him to preach for you sometime, if you can secure his services.

Brother Newman is a Methodist and sang the gospel sweetly, and led the singing to the satisfaction of all.

We give praise to our Triune God.

O. D. BOWEN.
Ellisville, Miss., May 29, '99.

Mississippi Baptist State Convention.

Committee on entertainment met at 8 o'clock a. m., May 22nd, 1899, when the following was ordered printed in THE BAPTIST, at Jackson, Miss., and the Mississippi Baptist to copy.

1st. That the committee are now ready to receive names of delegates to Mississippi Baptist State Convention to be held with Abodeen Baptist church, Aberdeen, Miss., July 5th to 10th, 1899.

2d. That regular authorized delegates only, will be entertained. And only those who notify the committee according to advertisement, this includes duly accredited delegates to the Ladies meetings.

3d. Entertainment promised only from 5th to 10th of July.

4th. No assignments promised later than the first of July.

5th. Reduced rates at Hotels and Boarding Houses will be advertised later for the accommodation of any wishing to attend who are not delegates.

Delegates having been assigned and afterward find they cannot attend, will confer a great favor by promptly notifying the committee. All communications to be addressed to,

A. J. BROWN,
Sec'y of Committee,
Aberdeen, Miss.
J. N. McMillin, Chairman,
May 25 5t

If "Out of Sorts", Cross and Peevish, take Dr. M. A. Simmons Liver Medicine. Cheerfulness will return and life acquires new zest.

Additional Matter.

Brother J. R. Johnston, in THE BAPTIST of May 18, gives us a letter concerning our cause along the line of the G. and S. I. R. R.

I am glad to see some one speak of this work. However, some things in Brother Johnston's letter are a little misleading, unintentional, of course, caused from the fact that he visited only one place, (Perkinston) on the road, and was dependent for information as to other places, upon what others told him, as he estimates in his article.

I presume it will be granted that my work on this line gives me an opportunity to know a good deal of the situation of matters, as this is my third year as missionary in this field, so I give some additional matter.

Between Gulf Port and Hattiesburg there are thirty-two "stops," several of which are "flag stations." On this line, (of about seventy-three or four miles), there are only seven stations large enough to be called "towns" with any degree of consistency.

There is no intention to make towns of those other places, as it is only a question of a few years until the timber in reach of the mills will be used up and the few people gone.

Since the road has been put through, there have been five churches organized and two church houses built, (including the one at Perkinston, of which Brother Holcombe is pastor), and money being raised for other buildings.

The missionary is supplying four churches and three stations.

Prudence dictates the organization of only one church more on this line, any time soon, and that is at Bond.

Even if a "hand full" of Baptists could be gotten into an organization at those little "stops," it, in my judgment, would be unwise to constitute churches where they would be bound to go down, even before they went up. However, work should be done at those places, which the missionary is doing as best he can, but can't cover all the ground.

The field is open to Brother Johnston and all others of his kind to hold all the meetings possible, for much work is needed.

Brother Hall has promised to do some work on this line, also, and we trust much good will be done.

Your fellow servant,
J. F. BYNUM,
Missionary G. & S. I. R. R.
Health, Strength and Nerve Force follow the use of Dr. M. A. Simmons Liver Medicine, which insures good Digestion and Assimilation.

From and Out of the Water.

Matthew's account of our Lord's baptism (3:16), scholars tell us that this is the correct reading: "Jesus went up immediately from the water."

The correct translation of this proposition is "from." But it does not deny that Jesus had been in the water. On the contrary, it affirms it. Compare its following use: "Paul and his companions, having put to sea from Paphos, came to Perga."—Acts 13:13. Luke says: "Setting sail from Troas, we ran with a straight course to Samothrace."—16:11. Surely these men had been in the towns from which they sailed. Festus "went up from Caesarea to Jerusalem."—25:1. He certainly came out of Caesarea and went into Jerusalem. "A fish leaped up from the river."—Book of Job 6:3. No one doubts that the fish leaped out of the water of the river. We often say, he has just come from the house, or from the town, meaning, of course, that he had been in the house and in the town.

Moreover, in Mark's account of our Lord's baptism (1:10), the proposition *ek* is used, which must mean that Jesus had been in the water. "And straightway coming up out of the water." The word cannot mean "away from," it must mean "out of." So, Mark makes that certain which Matthew allows; and he will not permit the construction "away from," which some persons put on Matthew's proposition. *Apo*. "Out of" expresses that which "from" leaves to be understood.

For the necessary meaning of "out of," see Mat. 7:5. "Cast out the beam out of thine own eye," 17:19. "The demon went out from him," that is, went out of and away from him; Mark 9:25. "I charge thee, come out of him, and enter into him no more."

But do not circumstances after reading this translation and idea impossible? For example, "They came down out of the mountain."—Mat. 27:9. Had they really been in the mountain? And did they not simply come away from it, and not out of it? They had certainly been in the mountain, that is, within the limits represented by it, though they had not been under its soil. They had been among its trees, in its caves, amid its rocks, etc. Everybody understands when one says, "We have been up into the mountains."

Not, out of the river might be used under peculiar circumstances when one had been only among the reeds on the shore, or under

the steep banks; but out of the water must mean that the person had been within the limits denoted by the water. The bank in some sense might be called a part of the river, but in no sense could it be called a part of the water.

There can be no doubt that Jesus went down into the water, and came up out of it, when he was baptized. The word used to describe the act, but not the mode, of baptism shows that he had been dipped in the water of the river, and not that he had merely been standing by it.

H. F. S.

The *Christian Advocate* (New York) gives the figures for the net increase of the various denominations in the United States during the year 1898, as follows:

Baptists	86,189
Roman Catholics	43,173
Mormons	41,000
Disciples	34,536
Methodists (North)	31,122
Methodists (South)	9,000
Episcopalians	20,864
Presbyterians (North)	15,643
Presbyterians (South)	5,381
Congregationalists	14,136
Lutherans	9,852
Cumberland Presbyterians	4,933

These figures do not show marked prosperity, though the Baptists fared better than any other denomination. The actual loss among Southern Methodists took us by surprise; and the very small gain among the Lutherans is almost equally surprising. The Roman Catholic gain also is notably small. The relative gain was greatest among the Mormons, which is a mortifying fact. But their emissaries have been laboring with great zeal, and not without results. Their course should stir us all to greater efforts. In addition to these it is interesting to note some of the small denominations. The Salvationists lost 5,000 members during the year. The Universalists lost 88 preachers and 19 churches, but gained 979 members. The Unitarians lost six churches, but the number of members lost is not given. The Swedenborgians lost 208. The Ethical Culturists lost 236. The Morvians gained 510.—*Ex.*

Blue Mountain Chow Chow.

BY GUSTO.

A scowl on the face proclaims to the world that there is no sunshine in the heart.

We are commanded to pray in secret; but the only right way to begin a religious life is to do it publicly. The man who is ashamed to confess Christ openly is a

miserably great coward, make the best you can out of him.

God never gave a man the right to slight a Christian, however poor or meanly appareled; and no church can neglect the poor and be true to Christ. "Whoso mocketh the poor reproacheth his Maker."

It is legitimate to labor industriously for our daily bread, and religiously right to pray the Lord to give it us; but some folks are so hogishly greedy that they seek to gobble up the whole loaf.

Salvation is of the Lord, but no man can ever realize that he is the elect of God until he shall have given, for himself, the casting vote. The man who expects to get to heaven simply because he has never been sent to jail for his meanness, is doomed to land in prison after while.

In spiritual farming, as well as the tilling of the fields, people should bear in mind, "Whatsoever a man soweth, that shall he also reap."

A man—however familiar with scripture history—without an Experience of Grace—knows no more of Christ and his kingdom today, than did Nicodemus when he came to the Saviour by night, more than eighteen hundred years ago.

A preacher may be dubbed a D. D. L. D. by all the schools, but if he fails in the cultivation of common sense, he is no less a simpleton than the very best clodhopper known as the "Parson" and not half as useful.

A man is either a hypocrite or miserably careless who goes to church to pray for rain, and fails to carry his umbrella.

The question has been asked a thousand times—Who was Melchizedec? Since no one is able to give a satisfactory answer, this proposition is suited to all who are curious to know; let's live a religious life in this world, and then go to heaven and find out the secret.

A faithful pastor was dying. A deacon visiting him, asked, "How are you doing now, Mr. Jones?" "I'll tell you, I'm now gathering together all my prayers, all my sermons, all my good and live deeds, and I am going to throw them overboard, and swim to glory on the plank of Free-Grace."

A quarter of a century of faithful service in China surely entitles Brother and Sister E. Z. Simmons to a good vacation. We are glad to have them at home, and many are the greetings that await them at our coming State Convention in July.

Brother A. C. Vandiser, of Mitchell, Mississippi, looks well to the growth and development of his

home town by uniting her people. The last instance is that of the marriage of Mr. J. A. Mitchell to Miss Junie V. Mullikin. The name "Mitchell" is to be perpetuated whether the town lives or dies.

The *Standard* is right concerning the prefixes to the names of Baptist preachers. It is quite as easy to say "Elder" as "Reverend." Elder is a New Testament designation and ought to satisfy any decent pastor. "Reverend" seems to magnify the man instead of the Master.

Brother Carter, the Blue Mountain pastor, who has one vacant Sunday, is requested to supply the church at Hickory Flat by giving to them the first Sunday in each month. Although Brother Carter has as yet given them no assurance that he will do so, it is hoped that he will, in which case the saints in that town will be well fed.

Brother Henry Ratliff, of Academy Church, one of the oldest men in Tippah Association, almost an octogenarian, departed this life on the 31st ult., at the home of his son, "Bud" Ratliff, near Cotton Plant. He was a noble Christian gentleman, and leaves behind him children, grandchildren, and great-grandchildren, many of whom are among us as leaders in society and church work. Brother W. E. Berry has been his pastor for many years, and conducted the funeral, immensely attended on the 1st inst.

Since Brother Ratliff's death the oldest man in our county, "Uncle Jo Jimmison," of the Molins neighborhood, has been called to rest. Had he have lived till September, he would have witnessed one hundred birthdays. June 3, '99.

The Reason Why.

Dear Baptist:

The question is being asked, "Why did Bro. Hall resign the care of the church at Hattiesburg?" and to disabuse the minds of all concerned of any mistake about my reasons, I write to say, because I was tired. I have been here nearly thirteen years and have carried the responsibility of pastor during a large portion of this time under very trying circumstances. My heart is tired and a change will be rest. There is nothing wrong with the church nor is there a shadow of unpleasantness between me and my people. Not one of them knew of my intention and I hazard nothing when I say that no church in Mississippi is more thoroughly united in the hearty cooperation with and support of their pastor than is this church. I have longed for

prayed to see the day when the struggling little band of twelve years ago would be able to stand alone with God and make this world about them understand that they were fully able to meet the demands of the hour. I thank God that that day has come. They are able if they will and if they do not the fault will be theirs.

Another question which is being asked from various sources: "What are you going to do?" I answer—"going to preach the Gospel."

The above is all I want to say except that there are three things that won't happen.

First, I will not tell this church who to call to succeed me.

Second, the church will not call a place hunter.

Third, there will be no "where-ases" nor resolutions in the papers or on the church record about it.

With best wishes, I am,
Yours to serve,
L. E. HALL.

Not In Vain.

Much of the toil of men is in vain. All those who work against God labor in vain. Men who go about the country delivering lectures against the Bible, endeavoring to overthrow the faith of Christians, labor in vain. Those who write books and articles in newspapers and magazines designed to demolish the Christian religion, labor in vain and spend their strength for naught. If they should achieve a temporary success, if they should succeed in turning some away from the faith of Christ and preventing others from becoming Christians, this apparent success would be worse than failure. Those whom they persuade are no better off afterward than they were before. Both they and their victims will regret what now they deem success. But none that labor together with God shall fail. The Lord is with them, and they are laboring on the Lord's side.

Labor is never in vain when it proceeds along the way of the forces and laws which God has established. In the cultivation of spiritual life, in the overthrow of evil, in the edification of the church, in the extension of the kingdom of Christ, no one can labor in vain who works on the Lord's side. This work not only produces good results, but it also elevates and improves the worker. The man who spends years of toil training himself for a pugilist labors in vain, because he has not improved his manhood with all his toil. Parents spend large sums of money and much effort in giving to their children

what are sometimes called accomplishments, and neither the children nor the parents are benefitted thereby. But the Christian who spends time, money and toil for God and humanity grows in strength, in goodness, in manhood, every day.

This work shall abide. "Your fruit shall remain," said Jesus to His disciples. It is not so with the results of all labor. Many things are built up with great labor only to crumble. The works of the ancients have passed away. Much of the work in which men boast today shall vanish tomorrow and vanish forever. But not the work of the Lord. The deed of the woman who anointed the head of the Lord with precious ointment still abides, and the fragrance of that ointment is still fresh and sweet.—*Ex.*

Something More About the Hattiesburg Church.

BY CHAS. G. ELLIOTT.

There have been several nice things in *THE BAPTIST* of late regarding the Hattiesburg Church. There may be many others in the State equally worthy of commendation, but there are three things regarding this one that I wish to call attention to.

1. Up to the present time it shows that there may be maintained in town a strict Bible discipline, and yet the church grow rapidly in numbers.

2. It also has attained its present efficiency without having to organize various societies to do it. So far as I know it has only a Woman's Society.

3. It also shows that it is possible to develop the grace of giving without resorting to festivals and such like to obtain the money. During the last five years, since the organization of the Lebanon Baptist Association, it has gone up steadily in the amounts given. One year shows an advance over the succeeding year, but it was due to repairs made on the house. Last year, however, the amounts given, with no church building going on, are the largest yet reported, and the pastor tells me that this year's report, ending Aug. 30, will go ahead of any one previous. What they may do in future I don't know, but so far they seem to be on the right track.

Mississippi Baptist State Convention.

Committee on entertainment met at 8 o'clock a. m., May 22d, 1899, when the following was ordered printed in *THE BAPTIST*, at Jack-

son, Miss., and the *Mississippi Baptist* to copy.

1st. That the committee are now ready to receive names of delegates to Mississippi Baptist State Convention to be held with Aberdeen Baptist church, Aberdeen, Miss., July 5th to 10th, 1899.

2d. That regular authorized delegates only, will be entertained. And only those who notify the committee according to advertisement, this includes duly accredited delegates to the Ladies meetings.

3d. Entertainment promised only from 5th to 10th of July.

4th. No assignments promised later than the first of July.

5th. Reduced rates at hotels and boarding houses will be advertised later for the accommodation of any wishing to attend who are not delegates.

Delegates having been assigned and afterward find they cannot attend, will confer a great favor by promptly notifying the committee. All communications to be addressed to

A. J. BROWN,
Sec'y of Committee,
Aberdeen, Miss.
J. N. McMILLIN, Chairman.

Bro. A. J. Brown, Secretary of the Entertainment Committee at Aberdeen, wants brethren to know that cards of assignment will not be sent out till about the 20th of this month. Let the brethren possess their souls in patience, and they will be done up Brown on places to stay at the convention. may 25 5t.

Queen And Crescent System.

New Orleans and Northeastern Railroad Company, Alabama and Vicksburg Railroad Company, Vicksburg, Shreveport and Pacific Railroad Company.

PASSENGER DEPARTMENT.
New Orleans, May 31, '99.

The *Daily States*, of this city, editorially says among other things:

A COTTON FACTORY.

The *Ruston* (Lincoln Parish) *Leader* begins an excellent editorial in favor of a cotton factory, with the following:

"I will be one of twenty-five men to build a \$50,000 cotton factory in Ruston. You can say so in your paper." These words were spoken by a very responsible man to the Editor of the *Leader* last week.

These are "words with the bark on," they sound like business; they bespeak enterprise and public spirit. Sure as death Ruston will

have her cotton factory, and it will add to her population, wealth, and general prosperity. There are many great, big brained men in nearly every parish in Louisiana, and county in Mississippi, now talking on the same line.

If this be true in Ruston as the *States* says it is, then must it be true in every city of Louisiana and Mississippi.

There are surely enough men of means and enterprise among the residents of the cities and parishes interested in the growth of the cities, and in the price of cotton and land, to organize a cotton mill in every city and towns along the lines of the N. O. & N. E., A. & V. and V. S. & P. R. R.

There can be no doubt that to the owners of real estate in the cities along these lines, as well as to the persons interested in every branch of business, the increase in population which a cotton mill is bound to bring, will return many times the investment in increased valuation of property, and increased business of all kinds. Increased business means increased opportunities for making money, even to those who work for salary or wages,—in the increased demand for brains, brawn, and energy.

Its a good thing, push it along.
Yours truly,
Geo. H. SMITH, G. P. A.

"Tarry at Jerusalem until ye be endued with power from on high," said the Master to the disciples. This endowment is just as important today as it was then. The word "high" there is very significant. Nothing else can take its place. Money can not endure. Social position and political preference cannot endure us. It is beyond the power of the bishop or pope. The churches themselves have not this power. It must come from him who has ascended to the right hand of the Father, and who said, The stream is stronger because its source is higher. Let us realize fully that in our State mission work this endowment is of the first importance. Without it we are powerless; with it, we shall go on to victory.—*Ex.*

Against a slander there is no defense. It starts with a word, a nod—even with a shrug, with a look, a smile. It is a pestilence walking in darkness, spreading contagion far and wide, which the most wary traveler cannot avoid; it is the heart-searching dagger of the dark assassin; it is the poisoned arrow whose wounds are able; murder its employment; it kills its prey.—*Ex.*

Baptist Directory.

STATE CONVENTION.

Rev. A. A. Lomax, D. D., President, Batesville.
 A. H. Longino, Vice-President, Greenville.
 L. Rainwater, Vice-President, Sardis.
 Rev. T. J. Bailey, Recording Secretary, Jackson.
 Rev. L. S. Foster, Corresponding Secretary, Jackson.
 Rev. A. J. Miller, Statistical Secretary, Yazoo City.
 W. T. Ratliff, Treasurer, Raymond.

CONVENTION BOARD.

Rev. H. F. Sproles, D. D., President, Vicksburg.
 Rev. T. J. Bailey, Recording Secretary and Treasurer, Jackson.
 Rev. A. V. Rowe, D. D., Corresponding Secretary, Winona.

Rev. J. K. Pace, Vice-President of Foreign Mission Board for Mississippi, Hazlehurst, Mississippi.
 Rev. H. F. Sproles, D. D., Vice-President of the Home Mission Board for Mississippi, Jackson, Mississippi.

Rev. J. T. Buck, Vice-President of the Sunday-School Board for Mississippi, Jackson, Mississippi.

TRUSTEES OF MISSISSIPPI COLLEGE.
 W. T. Ratliff, Raymond, Pres't.
 Rev. J. L. Pettigrew, Clinton, Secretary.

Rev. J. H. Whitfield, President of Mississippi Baptist Historical Society, Brandon, Miss.

CENTRAL COMMITTEE.

Mrs. J. W. Bozeman, President, Meridian.

Mrs. W. R. Woods, Secretary, Meridian.

MISSISSIPPI BAPTIST PUBLISHING CO.

BOARD OF DIRECTORS.

Thomas McClelland, President, Jackson.
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 Walter Trotter, Winona.
 T. J. Bailey, Jackson.
 I. N. Ellis, Hazlehurst.
 L. Duncan, Meridian.
 Dr. E. Noble, Fannin.

PREMIUMS.

Until further notice, we offer *The Baptist* one year and *Mississippi Baptist Preachers*, by Rev. L. S. Foster, for \$2.50 in advance. This is a valuable book for Mississippi Baptists and did sell for \$2.25.

Also *The Baptist and Orphanage Gem* for \$2.00 in advance.

T. J. BAILEY, Bus. Man.

You cannot accomplish any work or business unless you feel well. If you feel "Used Up—Tired Out," take Dr. M. A. Simmons' Liver Medicine.

A Brother Speaks

Dear Baptist:

Except once before, (a duty enjoined upon me), I have not written a line for *THE BAPTIST*, and am really doubtful now as to whether this will ever see the light of publication. But nevertheless, with a spirit of fearless frankness so characteristic with my old foggy nature, I will say a few things in reference to our literary standard, *THE BAPTIST*. And what I say dear Baptist, and my beloved Baptist brotherhood, who from week to week make up its strength, is not with a feeling of arrogance or indifference on any score, but absolutely with eyes uplifted, and with a heart full of desires for the accomplishment of the purposes for which it was established. "As iron sharpeneth iron, so the face of man sharpeneth that of his friend," says Solomon.

My ideas may seem pointed and written in bluntness, and may call forth the unfeigned condignments of the whole category of weekly contributors, but if one can scan and not be impressed with the idea that I shall here embody, I am at a loss to know where his judgment remaineth.

Why was it that *The Record* and *The Layman* were succumbed by death? I may differ from my worthy brethren, both Drs. Johnson and Hackett. Indeed, I may differ from the whole reading public in my answers to that simple question, but my convictions are strong, and I give them as fully convinced.

1. They lacked soul food.
 2. They lacked dignity. Now, I am not reflecting on these two brethren. I know their worth as pure gold in God's household, and I love them as dearly. But my opinion is fixed—that the mistake they made was investing in journalism, and more especially in religious journalism. I know the temptations of an Editor, having filled that role myself; and these temptations are even greater in religious journalism than in secular.

An enterprise that lives of the public must please, and the greatest means of pleasing is stooping to humanity in the pit of whims. This is especially true in journalism. The whimsical are short lived, hence, all their fosterings are short lived; and the religious Editor who gives so much space to the ejaculations of either vain or elated preachers, (or any one else), from week to week, simply robs thousands of thirsting souls of the "Water of Life."

Ah! indeed! those who thus

tempt our strong editors, from week to week with their "vain babblings," are not journalists who can feed the soul on the bread of life, and hence, should desist for better filled space.

David says, "As the hind panteth after the water brook, so my soul thirsteth for thee." Why, are we not guilty of the same thing, "who love our Lord and His coming?"

Now my dear BAPTIST I am not scolding but reasoning. Are we guilty of this? In my humble judgment we are guilty. Such racket as this: A brother had to wash the dishes while his wife was gone; a Mississippi preacher getting a salary of \$1,200; Brother so and so preached for some other brother a Sunday or two ago.

Brother so and so was pounded, quilted and cashed; also his baby child was cowed and called. Some good deacon was going onward in his routine of duties, or some young Brother or Sister eclipsed the nucleus in the galaxy of songsters. So on and so on—occupying columns of space—all good, but roses whose fragrance is wasted on the desert air, so far as satisfying the hungry soul is concerned, or pointing to the Lamb of God. This is the province of the religious press of today, more than ever in the history of the church. It should be the guide post, planted by the hand of eternal truth, extracted from the archives of the book of books, and should at all times and under all circumstances be filled and crowded with the savor of life, feeding the soul with manna from the throne of heaven, rearing that standard of Christian dignity commensurate with the solidity of the Rock of eternal Ages, and like the gentle rain-drop, watering the little plants of green in the human heart and making them bud and blossom into beauties of service in the vineyard of our Lord and Master. O, that we could realize that every means within our gift should be devoted to the glory of God! "The heavens declare the glory of God and the firmament showeth His handy work." Every space in His own mechanism speaks volumes of His own praise and why should not we? And yet, with numbers of the journalistic order, I am personally acquainted and know them to be towers of strength in their pulpits, but when they write for their religious paper they seem to degenerate into a sort of human commodity—praise self or flatter somebody else, or do something else equally bombastic or ridiculous. Why is it? Simply a want of appreciation of a standard to which our religious journal should attain.

I verily believe no man should write for his paper who does not do it with the same intention that he enters his pulpit. It's robbing the Editor of his valuable space. Better far that he should devote the space to "Sunday morning thoughts," "Night dreams of righteousness," or "Baneroff's Beneficence," than to accommodate such warblers with even a hearing; or if it is a necessity to keep in with the masses—give them a single page and call it "Our Little Men," as he does "Our Little Folks" for the children.

Now, in conclusion, I want to say, I have not been quarrelling with *THE BAPTIST* more than any other papers, nor with my "Baptist" brethren more than others, for I believe it is a failing of this day. But I do hope that the Editor of *THE BAPTIST* will not be tempted above what he is able to bear, but that when it shall have survived the age of a beginning, it will be a banner indeed, that it will be a weekly messenger, on which is the stamp of Immanuel—fraught with the gospel of our Lord and Savior—abounding in consolation to the saint, and encouragement to the sinner—indispensable to the hearthstone, and an index to our crucified and bleeding Savior.

Believe me dear BAPTIST,
 Humbly your friend,
 JUD BOLA.

Blue Mountain Chow Chow.

Some church members are white-washed and some are washed white—that's the difference.

A promise, like a stick of candy, is easily broken, if you wait and allow it to grow cold.

Certainly our father's know a thing or two. They certainly wot souls for Christ. If the "old fogey" methods pursued by them in their church work were practiced instead of ridiculed by our pastors, ere long there would be a general revival among our Baptist churches.

About all the comfort some folks get out of their religion is the consciousness that—alho they do nothing for Christ's cause—they are "sound in the faith," and know just how things ought to be done.

Don't complain of a church member because he never talks upon the subject of religion. It's a burden to have to talk upon an unfamiliar subject.

Teach your son to carry a Testament in his pocket and he will hardly want to exchange it, when he gets older, for a deck of cards or a pistol.

The prevalent habit of bribing

people, either directly or indirectly to hear sermons or read their Bibles is of doubtful wisdom.

Some preachers appear to think themselves the center of all things, because the sky is fitted around them equally distant on every side. They forget that there are mental as well as physical optical illusions.

Ministers who cannot see beyond their next-month's salary have lost their grip on the true gospel.

We need just now, a lot of preachers that will declare God's whole council and trust to the Almighty for their bread and butter.

Preparation is making for our approaching State Convention. The greatest need is earnest and faithful prayer, that the Lord meet with us at Aberdeen, and direct our deliberations by the wisdom of the Holy Spirit, as at the late Southern Baptist Convention. Let all say amen.

It is happyfying to learn of the success of Brother H. P. Hurt, at Kosciusko. God bless Henry. It will be pleasurable to his many friends, especially those of his former charge, to learn that Brother Carter is succeeding well at Blue Mountain. Several candidates for baptism are now awaiting the administration of the ordinance at his hands.

Brother S. G. Cooper is doing a noble work in the north-east. Such Cooperage as that "Gregarian giver" deserves a premium. God bless Brother Cooper, and prosper abundantly the like of Brother "Jim" Gregory.

Noble Of The Mystic Shrine, Imperial Council.

BUFFALO, N. Y., JUNE 14TH AND 15TH, 1899.

For the above occasion coupon agents of the Mobile and Ohio R. R., Mobile, Alabama, to Red Bud Illinois, inclusive, will sell tickets to Buffalo, N. Y. and return; at rate of one first class limited fare for the round trip, tickets to be sold for trains reaching St. Louis June 12th and 13th, limited for return passage to, and including June 17th, 1899.

Any Ticket Agent Mobile and Ohio R. R. till June 17.

Every really able man, if you talk sincerely with him, considers his work, however much admired, as far short of what it should be. What is this Better, this flying Ideal, but the perpetual promise of his Creator?—Emerson.

Trust in the Lord.

Sympathy.

"Be ye kind one to another—tender hearted."—(Eph. 4. 32.)

A child needs sympathy as much as he does love. "Ten are loved where one is sympathized with." Lack of sympathy on the part of parents is a cause of great unhappiness in families, and yet there is no surer way of gaining the ear of your children than by sympathizing with their joys and sorrows, lessons and play; every true child needs it.

Parents, if you feel that sympathy is not easy to show, cultivate diligently; remember, if you lose opportunities of showing it, your children will turn to strangers, for sympathy they will have. By this bond of sympathy mothers can gain their girls' confidence, fathers can enter into the life of their boys; and difficult ways are made smoother.

Have sympathy with your children's tastes. If they have a bent for any one thing, do not try to quench it. If your boys or girls come to you for advice, enter as far as possible into their wishes; if impracticable, sympathize with their disappointments; if religious doubts arise, do not try to stamp them out by severity; talk matters over, and show your sympathy with difficulties.—Frances S. Hallows.

Rotation.

Judge Harrison's declining reelection to the Presidency of the Convention at Louisville, was the act of a broad-gauged man. If would have been even better five years earlier. I have seen great and good men have a weakness and sort of Pharisaical boast of having presided ten or fifteen years over some religious body.

It is an honor to preside over a deliberative body, but it must be remembered that honors are very few amongst Baptists, and it would be deemed a dishonor to fail to re-elect a man who had the chair, nor will brethren seldom vote a man out if he seems to hold on. Often a presiding officer becomes a bore to the body, because he won't resign nor ever decline. Brethren should step down and out after two or three years. Rotation in office is the common consensus of democratic assemblies and officers, and there are good reasons for it.

J. T. F.

Starkville, Miss, May 20, 1899.

Altogether there are about a hundred and thirty warnings and admonitions in scripture against intoxicating drinks, while there

are not more than twenty instances of distinct approval of wine, under all its names, in the whole Bible. And these passages, as far as the evidence is explicit, show the wine commended to be of an unintoxicating quality. All the other cases in which the word wine occurs, are doubtful or neutral in this question, since they contain no proof either on the one side or on the other.—Rev. Wm. Reid, Edinburg.

Only one day.
 God gives to me
 At once—oh, may I use it faithfully!
 Emma S. Watson.

A Man Of Sorrows.

BY W. J. HARVEY, A BLIND MAN.

I am a poor pilgrim of sorrow,
 Tossed on this wide world alone,
 With no hope in the world for tomorrow,
 I have started to heaven for a home.

Sometimes I am tossed and driven;
 Sometimes I don't know where to roam,
 I have heard of a city called heaven,
 I have started to make it my home.

While roaming this cold world of sorrow,
 No cheer or comfort have I,
 I have come through so many troubles,
 Lord,
 Must I not perish and die?

When friends and relations forsake me,
 And troubles roll around me high,
 I think of the kind words of Jesus
 Saying: "Poor pilgrim I am always nigh."

I know that I am weak and unworthy,
 My heart is so prone to sin,
 But Jesus the Savior Almighty,
 Has promised to take me in.

Hark! hark! What is this coming?
 My blood is running cold and slow,
 But Jesus will quiet the Jordan,
 And pilot me through as I go.

I shall soon see the bright city,
 Where pilgrims shall no more complain,
 The old ship is now approaching,
 The Captain is calling my name.

Oh! When shall we reach the great Kingdom,
 Where friends and relations shall meet?
 There I shall bid farewell to all sorrow,
 My friends and relations to greet.

Wondrous is the strength of cheerfulness; altogether past calculation its power of endurance. Efforts to be permanently useful must be uniformly joyous, a spirit all sunshine—graceful from very gladness, beautiful because bright.—Carlyle.

They are slaves who will not choose
 Hatred, scoffing, and abuse
 Rather than in silence shrink
 From the truth they needs must think
 They are slaves who will not dare,
 All wrongs to right, all rights to share.
 —J. R. LOWELL.

The number of applicants for the Foreign Mission work this year has been three times larger than the number appointed.

A whistling well is reported fifty miles south of Perry, Oklahoma.

He does the most for God's great world who does the best in his own little world.—Selected.

HALF RATES.

THE INDIANAPOLIS CENTRAL RAILROAD will sell round-trip tickets for the meetings named below at ONE FARE on dates named. If you contemplate a trip to either point, write for particulars.

GRAND LODGE ELKS.
 ST. LOUIS, MO., June 18, 19 and 20. Good to return by June 29, 1899.

CHRISTIAN ENDEAVOR.
 DETROIT, MICH., July 3, 4 and 5. Good for return by July 26, with an extension to August 15, 1899.

EPWORTH LEAGUE.
 INDIANAPOLIS, IND., July 18 and 19. Good until July 26, for return, with extension to August 20, 1899.

GERMAN BAPTIST BROTHERS.
 ROANOKE, VA., May 17-22. Good for return May 26, 1899.

GENERAL ASSEMBLY PRESBYTERIAN CHURCH.
 RICHMOND, VA., May 16-17. Good for return by June 3, 1899.

INTERNATIONAL CONVENTION
 Y. M. C. A.
 GRAND RAPIDS, MICH., May 22, 23, 24. Good for return until May 31, 1899.

Y. W. C. A.
 ASHEVILLE, N. C., June 13-16. Good for return until June 30, 1899.

CUMBERLAND PRESBYTERIAN GENERAL ASSEMBLY.
 DENVER, COLO., May 14, 15, 16. Good to return by June 15, at one fare plus \$2.

NATIONAL EDUCATIONAL ASSOCIATION.
 LOS ANGELES, CAL., June 25 to July 8, inclusive. One fare plus \$2 by direct routes; by additional fee can go one route, returning another.

A special party for most of these meetings is being organized, and will be personally conducted.

Summer excursion tickets will be sold from June 1 to September 30, good for return until October 31, at special rates.
 L. F. MONTGOMERY, T. P. A., Jackson, Miss.
 L. B. RODGERS, Agent, Jackson, Miss.
 till July 20

FOR SALE IN GULFPORT.

I have 1,000 residence and business lots for sale in the rising metropolis of our State. Gulfport will soon be

Connected With Jackson By Rail.

This will bring it into direct communication with the great West and place it at the end of the

Shortest Route to Deep Water from the great trade centers of the food producing portions of the country. Property, though cheap now comparatively,

Is Advancing Constantly and will soon be "out of sight." Invest while it is in reach and make some money while you can.
 Write to me or come to see me at Hattiesburg, Miss.
 L. E. HALL.

ATTENTION.

DON'T TRUST YOUR PHOTOS TO AGENTS.

DEAL DIRECT WITH THE ARTISTS.
 We will make to any one sending us a photo, a Life-Size Oilette, Crayon or Pastel Portrait Free of Charge to introduce our superior work. Exact likeness, highly artistic finish and prompt return of small, photo guaranteed. Send us your photo at once.

ARTISTS' UNION,
 293 MAIN STREET, DALLAS, TEXAS.
 Ju. 1-17

THE BAPTIST.

PUBLISHED EVERY THURSDAY,
BY THE
Mississippi Baptist Publ'g. Co.,
AT
JACKSON, MISSISSIPPI.

PRICE PER ANNUM \$2 00
TO MINISTERS..... 1 00

J. B. SEARCY, - - - - EDITOR
T. J. HALEY, BUSINESS MANAGER.

Entered at the Post Office at Jackson, Miss.,
as second class matter of the second class.

Subscriptions are considered permanent unless notice is given otherwise by subscribers. Arrearages are expected to be paid when the paper is ordered to be stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter, to not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

NOTICE!

Please read the above rules carefully, and conform to them. Remember to send the cash with each obituary or marriage notice, if it contains an excess of words.

Two Propositions.

1. If you are not a subscriber sending us one dollar will receive THE BAPTIST from the time the one dollar is received till January 1 1900.

2. If you are indebted to us, will count ten cents per week, from the figure on the margin of his paper, till the time he sends us the money, and to this amount add one dollar, and will credit him till January 1, 1900.

The watch-word all along the line is "Now for Missions." All the States have taken up the refrain. In Mississippi wheel into line, and in the next four weeks may great things come to pass. We must not go to Aberdeen with a debt. The only way to avoid it is to respond promptly to Bro. Rowe's call. Pastors, won't you all make an extra effort this month?

EDITORIAL.

Lumberton.

This is a very important town of about fifteen hundred inhabitants, on the New Orleans and North Eastern Railroad, one hundred and twelve miles South of Meridian. There is one very large lumber mill and planer here and two other mills that cut rough lumber. They have two crews of hands and run day and night. They have sixteen miles of railroad, which connects with the Gulf and Ship Island Railroad. They have four logging engines on this road and run day and night. This mill railroad has recently formed a partnership with the Gulf and Ship Island road and will extend the line from Lumberton to Columbia, a distance of thirty-two miles West, through the finest quality of pine forest. So Lumberton will be a prominent town, and it has a very hopeful future.

THE BAPTIST CAUSE.

is altogether encouraging, Rev. W. B. Halcomb is pastor of our little mission church at this place for half his time. The State Board pays half his salary and the little band of about fifteen members agreed to pay the other half. This they could not do but for the generosity of their neighbors.

The salary is \$300, half to be raised on the field and the other half paid by the State Board. Two women collect this amount regularly and pay it to the pastor.

When we were there last, some three months ago, they had a little Sunday-school of fifteen members present. Last Sunday they had forty present, with eight officers, making forty-eight. A better class of teaching would be hard to find anywhere. More than this, they have arranged to exchange their lot for one twice its size, at a more desirable place, and arranged to build an elegant new church house with auditorium and lecture room, with a tower sixty-five feet high, all in modern and elegant style. The house will cost about \$1,500, and the money is about all subscribed, and it is expected the contract will be let this week, and the house is to be finished and every cent paid by the first of September, and not a dime of the money will be contributed by anybody outside of Lumberton and the membership that live adjacent thereto. We spent a few days very delightfully with Bro. Halcomb

and his dear people here, embracing last Sabbath. One sprightly young man was received in the church, and we hope good done in many ways.

A NEW CHURCH.

Last Sunday evening Rev. W. B. Halcomb and the editor drove out four and one-half miles West of Lumberton, where we met Rev. J. E. Bilbo and a large congregation assembled. The object of the meeting was for the purpose of organizing a church. Fifteen Brethren and Sisters came together and agreed to keep house for the Lord. Bro. D. S. Bird, Sr., was ordained a deacon for the church, which they called Olive. Bro. Flanagan, of Lumberton, was chosen pastor. It was good to be there.

More Blessed.

Paul snatched from oblivion these wonderful words, "It is more blessed to give than to receive."

Who would ever have conceived such a thought? Benevolence is inculcated all through the Old Testament Scriptures, and men gave because God's law required it. But it remained for the Lord Jesus to say, "It is more blessed to give than to receive."

True, we do not find these words recorded in any of the gospels. Perhaps Jesus had repeated them so often that they had become commonplace with his disciples, and it may have seemed to them that everybody knew them. Since we learn through John that all that Jesus "did" was not recorded, it is no strained inference that all that Jesus "said" was not recorded, and yet the Holy Spirit was not willing that the world should lose this saying of our Lord, hence, Paul was guided to say to the elders of the church at Ephesus, and Luke in setting forth, "all that Jesus began both to do and to teach," mentions the fact that these are the very words of the Lord Jesus.

The Apostle would have the flock at Ephesus remember these words. To tell them to remember them implies that they had known them before. Evidently, Paul had so taught them before.

It ought to satisfy us to know that Jesus said, "It is more blessed to give than to receive." It is so whether we can philosophize on it or not. What does it mean?

We may not grasp its full meaning. It evidently teaches, however, that there is a blessing to the giver that the receiver cannot share. It is blessed to receive.

The recipient of a gift, especially, if the receiver is in need, is greatly blessed in receiving. His

wants are provided for, and he has room for the exercise of gratitude which may be a great blessing. But it is more blessed to give. The giver is the active agent in the receiver's blessing, and he also has the personal blessing of having given. This, to a truly pious person, inspires gratitude to the giver of All Good, for the means with which to bestow a gift, and the joy of having exercised such ability. So it is evidently more blessed to give than to receive.

Reader, do you want this greater blessing? An opportunity is before you. Many of you are blessed with large means. Will you be content simply with the blessing of receiving? Will you consume this gift in the gratification of pride and appetite and avarice? Then you do not get the most out of your blessing. But whether you have little, or much, as God prospers you, if you will give to his cause you will obtain the greater blessing.

NEWS AND NOTES.

Prof. H. J. Greenwell becomes President of Bardstown Baptist College, Kentucky.

D. L. Moody has been invited to Australia by sixteen thousand people to hold evangelistic meetings.

The student body of the Seminary voted a unanimous request to Dr. J. P. Greene to accept the Presidency of the Seminary.

Bro. S. W. Price writes that the mission collection at Oak Grove was only \$12.15 instead of \$112.15 as it appeared in the paper.

It is claimed that there are four hundred and twenty-five million heathen women in the world. Who can recognize this fact without being a Missionary?

Dr. W. E. Hatcher preached the commencement sermon at the Theological Seminary on "The Borrowed Ax." Possibly some young preachers cut with somebody else's ax in these days.

We are informed that the Mormons held a conference a few days ago and decided to leave Mississippi for more congenial climes. Can it be that this is a harder field for them than elsewhere? It is claimed that their increase relatively, is much greater than any other denomination in the United States during the past year.

Rev. Geo. Robert Cairnes, the Evangelist, is assisting Rev. A. J. Miller of Yazoo City, in a meeting this week. They had six public professions last Sunday night. Let all our readers pray for the success of this meeting.

Bro. T. C. Carter of Meridian, and Bro. C. W. Gibson of West Point, paid office an appreciated call Tuesday evening, and at a different hour the same day we had a call from Col. J. R. Binford of Duck Hill. The visits of our brethren sweeten our toil.

Rev. L. E. Hall has resigned the care of the church at Hattiesburg, and Dr. J. K. Pace has resigned at Hazlehurst. Their letters will be seen in this paper. Thus two of our best churches are made vacant. May the Lord send men to take their places.

Rev. Wayne Sutton, of Monterey made our office a pleasant call this week. He is a great friend to THE BAPTIST, and he highly appreciates his work among his people. If all our pastors would work for the paper like he does, the list would soon be greatly enlarged.

Dr. Briggs, though new in the Episcopal ranks, sees very clearly the situation and says:

"The unity of the Protestant Episcopal church is like that sometimes found in a menagerie where animals of different and naturally hostile species are seen in the same cage, apparently living together in peace and harmony; but it is the cage and the keeper that keep them so."

The Baptist Signal says:

"The Southern Baptist Convention at Louisville was a test of the strength of what is known as the landmark Baptists on one side and the liberals or progressives on the other, and was a complete victory for landmark principles on every score." This statement is very erroneous. There was no "test of strength" such as the Signal mentions. "Landmark principles" were not discussed, and the "progressives," if they were present, were very dumb. The victory was one of peace over discord, and God gave us that.

The above, from the Texas Standard, exactly expresses our views of the situation. Our peace grows out of paramount love to God and his cause in general, rather than the triumph of any man's theory.

Dean Farrar believes that the Episcopal church is going towards

Rome with dangerous speed. It is not strange that the child should go to the bosom of the mother. Here is what he says:

"The prayer book is in all conscience liberal in its scope, but when a certain section follows Rome in worship, and in all but recognition of the infallibility of the Pope, there is surely just ground for complaint. The ritualistic party must be prepared to make concessions before the English Church can again be united."

"I am hopeful that from the Archbishop's court some good may result, and that more moderate clergymen may be influenced by the decision of the Archbishops, and may conform to it. Those who won't recognize it must be deprived of their livings. It that takes place the question will no doubt arise again in a more serious form."

"Many of the extreme party have already openly avowed for Rome in all but the Pope's infallibility, and make no secret that they are striving to see Roman and English churches united. To bring about such a unity the Church of England would have to sell itself body and soul, for it is well known that the Roman church won't swerve one-millionth part of an inch."

"Within the Church of England there are agencies actively working on behalf of Rome."

Dr. A. C. Dixon, than whom we have no more noble man in America, in accepting charge of the work of the Prohibition Union in New York City says:

"Though my time is fully occupied with my life work of preaching the gospel, I feel constrained to accept the presidency of the 'Prohibition Union of Christian Men,' which has been urged upon me, and for the following reasons:

1. I believe that the suppression of the liquor traffic is a part of the gospel which needs just now to be emphasized. We should not cease our efforts to save the drunkard and the saloonkeeper, but the duty of the hour is to destroy the saloon power.

2. The saloon is the greatest hindrance to evangelization, the greatest obstacle in the way of church growth, the greatest curse to our young manhood, and the greatest menace to our civilization which now confronts us.

3. I fear that God's blessing is withheld from the churches because of their apathy on this momentous question.

4. The Prohibition Union of Christian Men, non-political, non-partisan and non-sectarian, furnish-

es a basis for the union of all Christians who believe that the saloon is a bad thing and ought to go, and such a union means the ultimate triumph of the principle of prohibition in this country.

5. There is now encouraging proof that the prohibition movement is approaching victory, for it has passed through the stage of public indifference and ridicule, and has entered upon the final stage of every reform before its triumph, that of fierce opposition and calumny.

6. I believe in the motto: "In the name of Jesus Christ as King the Liquor Traffic Must Die." It must die that the drunkard may live. It must die that the saloonkeeper may live. It must die that the church may live. It must die that our republic may live.

7. I have confidence in the pastors and churches of Greater New York, and believe that, coming together under this banner, they will advance with all their weight against the common enemy. 'The Pillar of Cloud' seems to be moving in that direction. Shall we hesitate to follow?"

Little Folks.

Crystal Springs, Miss.,
May 30, '99.

Dear Dr. Searcy:

I am a little Baptist girl nine years old. Enclosed find six cents for Cuban Missions.

I will answer Hallie and Callie Batson's question—What is the meaning of the word Selah used in Psalms so much? It means the end of a pause.

Permit me to ask a question—Why do you think Noah was a drunkard, because he got drunk? Noah was a just man, and perfect in his generations, and Noah walked with God. How many times did he get drunk, do you know?

Your little friend,
JESSIE FARRAR PIERCE.

Dear Editor:

I want to help the Cuban Missions, so I thought I would write. I am a little girl ten years old.

Papa takes THE BAPTIST, and I like to read it, especially the little folks' page.

I will answer Ruth Chapman's question—Christ was twelve years old when he began his ministry.

I will ask one—How old was Christ when he was baptized? Find enclosed five cents for Cuban Missions.

Your little friend,
MATTIE McDANIEL,
Sandersville, Miss., May 31, '99.

The Original "Rock of Ages."

There is still interest in the dedication of the Toplady Memorial, the wonderful rock at Burrington, Coombe, Somersetshire, England, which was undoubtedly the inspiration of the immortal hymn. A photograph of this rock was presented to Mr. Gladstone, much to his delight, on his birthday, by the late wife of Sir W. H. Wills, of Bristol.

Burrington Coombe is a deep ravine in the grim and frowning hill known as Black Down, which rises to the height of 1,100 feet, and is the highest summit of the beautiful Mendip Range. It is within an easy walk of Blagdon church of which Augustus Toplady was for some time curate in sole charge. The whole scene is most picturesque and romantic. At one point is a grand crag of mountain limestone eighty feet in height. Right down the center of this mass of stone is a deep fissure, wherein grow, like little children playing in the arms of men in armor, soft and delicate ferns and wild flowers.

Toplady was one day overtaken by a tremendous thunderstorm, from which he sought refuge in this glen, between two massive piers of the limestone rock. While the storm raged it inspired in his soul the idea of his hymn, "Rock of Ages," which he wrote at once on the spot. Years afterwards he died in full confidence in the everlasting shelter of which he had thus sung.—*Christian Budget.*

The.....

Twice-a-Week Picayune

Mailed every Monday and Thursday morning, has been substituted for the WEEKLY PICAYUNE. Besides all the excellent features which made the WEEKLY so popular during the sixty years of its existence, NEW DEPARTMENTS HAVE BEEN ADDED. TELEGRAPHIC NEWS UP TO 11 O'CLOCK THE NIGHT BEFORE ISSUE WILL BE PUBLISHED, and in every respect.

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The Twice-a-Week Picayune will contain 10 pages, making the total every week 20 pages, whereas the WEEKLY was only 16 pages, the price of subscription remains at the same figure.

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THE PICAYUNE,
New Orleans, La.

Temperance.

"Sale" and "No Sale."

Editor Baptist:

I see in THE BAPTIST of May 25, that Bro. R. Sample thinks the time has come, if it ever will, that our State legislature should be urged to pass an Act prohibiting the sale of intoxicating liquors within the State. He says if such an Act can not be passed then appeal to the legislature to pass an Act prohibiting the sale of liquor within five miles of the city of Jackson.

Since reading what the brother says has prompted me to give the readers of THE BAPTIST the result of the "Sale" and "No Sale" of liquors in Prentiss county, Mississippi, prior to the year 1882.

In the spring of the year 1881 I removed from the portion of Prentiss county, where I had been living, to the town of Booneville, the county seat.

At that time there were three saloons that sold by the drink and two dealers that sold liquor by the pint, as the pint law as it was called was in full force. This was in a little town of not more than 500 inhabitants.

Every day there were men to be seen more or less under the influence of liquor. Old men that had never been under the influence of liquor in their earlier life were frequently seen staggering on the streets from the effects of intoxicating liquors. Young men drank; little boys of more than fourteen or fifteen years of age were sometimes seen drunk, especially about Christmas.

Saturday were the most disorderly days. Drinking, fighting, cutting, shooting was the order of the day. Then to the mayor for trial—fines assessed; in many cases bound over or committed to await trial at Circuit Court, etc., etc.

This state of affairs had gone on until it was seen that something must be done, and at once.

I now come to that part of my subject to show what can be done, especially when a woman takes a good work in hand.

Mrs. P. V. Nash had been confined to her bed for several days from an attack of pneumonia. She wrapped herself well, left her room and went to the court house, seated herself by the fire in her husband's office (he being Chancery Clerk then) and being the first Monday in February, 1882—the convening of Circuit Court, she, with petition and pencil in hand, pleaded with men to sign her petition, asking

our legislature to pass an Act prohibiting the sale of intoxicating liquors in the First Supervisors District in the county, which of course embraced the town of Booneville.

This good woman presented the evil of the sale of intoxicating liquors in such truthful and forcible language as enabled her to succeed in getting a large majority of the voters in the district to sign her petition.

The Legislature was then in session. The petition was sent to our Representative, Hon. B. A. P. Selman, and through him an Act was introduced and passed, thus driving the sale of vile intoxicants from the town and district. By an Act, at the same session of the legislature, the abominable pint law was abolished—thus closing the dram shops at the cross-roads—making Prentiss a prohibition county.

The law limits the term of the Circuit Court to two weeks in Prentiss county. Before any prohibition was enacted it required the full term to transact the business before the court, and frequently cases were carried over for the next term for want of time.

The jail was filled with prisoners. Nine tenths of the charges against them attributable to intoxicating liquors.

I have hurriedly given a few of the evils of the "Sale" of liquors that brings me to that part of my subject comparing the benefit of "No Sale," or Prohibition as it may be termed.

The second term of the Circuit Court after prohibition was enacted, transacted all the business before the court in one week.

At the convening of the court, Mr. J. C. Carter, County Treasurer announced publicly to jurors and witnesses that there was plenty of money in the treasury to pay all warrants. This was another great benefit brought to the people by "No Sale" of liquors. Prior to this term of the court county warrants were at a considerable discount.

The jail that had been filled with prisoners in less than two years was virtually empty.

The trade of the town was much better than when liquors were sold. A dry goods merchant told me his sales the first year were twenty-five per cent. better, and further stated that he had fifty per cent. more women customers than he had before Prohibition.

This merchant had once been proprietor of a saloon, felt ashamed of his "dirty" business as he termed it, and quit it.

Men came to town, transacted

their business, and went home sober, carrying home sugar, coffee shoes and clothing for their families, who formerly spent their money for drink.

I have hurriedly given facts as I know to be true, and it may seem to some as going away back in the past for proof, the benefits that Prohibition brings.

Some of the leading men of the town of Booneville today, that are prosperous citizens, some that are devout members of the church, were eighteen years ago in a fair way to be ruined by drink, had it not been for that noble Christian woman taking the first step to drive the sale of liquors from their homes!

I hope what I have written may encourage wives, mothers, daughters, and sisters, to go to work throughout the State, and by the convening of the Legislature in January, 1900, present to that body such a strong appeal as will cause our law makers to pass an Act that will drive the sale of intoxicating liquors out of Mississippi.

JOHN C. GARRISON.
Meridian, Miss.

United Society of Christian Endeavor, Annual Convention.

Detroit, Mich., July 5th to 10th, 1899.

For the above occasion all coupon agents of the Mobile & Ohio R. R., Mobile, Ala., to Red Bud, Ill., inclusive, will sell tickets to Detroit, Mich. and return at rate of one first class limited fare for the round trip, tickets to be sold for trains reaching St. Louis, July 3d to 6th inclusive, limited for return passage to July 15th, 1899, with privilege of extension of limit to not later than August 1st inclusive, by deposit of tickets with joint agent and payment of fee of 50 cents at the time of deposit.

For rates, tickets, time and full information apply to any ticket agent of the Mobile & Ohio R. R. E. E. POSEY,
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A Teacher.

Of nine years' experience desires position as principal in a good school. Competent, good instructor, good disciplinarian. Endorsed by every school board he has served. Address "B. C." care of THE BAPTIST, Jackson, Miss.

Pimples, Boils, and other Humors appear when the blood gets impure. The best remedy is Dr. M. A. Simmons' Liver Medicine.

Obituaries.

David Goodrum.

Died May 10th, at his home near Antioch church, David Goodrum, aged twenty-two years.

He was trained in the Sunday-School, and evinced in childhood a love for the house of God. When quite young he united with the church and has since been an earnest, consecrated Christian, attending all the services, and taking part in the exercises. Truly he walked with God, for he was always found on the side of right and duty, and his life was beautiful and blameless. Strange it seems that the Master should remove this dear boy, just at the beginning of a noble, useful life, but we are sure our loss is his eternal gain.

E. C. BOLLS.

Mrs. Sophia Ann Meeks

Widow of Brother T. M. Meeks, who died January 16, 1899, was called from this world of suffering to her heavenly home, May 19, 1899.

Sister Meeks was a devoted Christian, a faithful member of Shiloh Baptist church, and a loving wife and mother.

She leaves but one child, Brother J. T. Meeks, who watched by her side till the last.

May God bless the lonely son and his family, help them to love, trust, and serve the God in whom she trusted. She will be greatly missed.

E. L. WESSON

In Memoriam.

Susan Middleton Thompson, died June 13, 1897, in the eighty-second year of her age.

William Thompson, died April 21st, 1899, in the eighty-eighth year of his age.

William Thompson and Susan Middleton were married July 25, 1838.

They were both members of the Baptist church, and their ears were open, and their hearts and means always ready to respond to the Master's cause.

They fell asleep, happy in the knowledge that they would take their place in that Mansion that the Blessed Redeemer hath prepared for them who love Him.

Three children and eleven grandchildren survive them.

"Blessed are the pure in heart, for they shall see God."

BY ONE WHO LOVED THEM

Elisha Edwards

Departed this life at his home near Kellis' Store, in Kemper county, Mississippi, on Monday, 15th day of May, 1899, after a protracted illness of some months.

He was born in Greene county, Alabama October 2nd, 1826, and moved to Kemper county, Mississippi, in 1849, where he spent the remainder of his life. In this same year—1849—he married Miss Jane Neely, and they raised a family of eight children, who survive him. Mrs. Edwards departing this life on October 9th, 1879.

On December 15th, 1886, he was married the second time, to Miss Avie Beasley. This was a very happy and congenial union. She survives him to mourn his loss.

He was a most industrious man in his labors, and attended closely to his business, and consequently, succeeded remarkably

well in his business, and left his family in a good condition, with a full competency for life.

He had been a member of the Salem Baptist church, at Kellis' Store, in Kemper county, for about forty years, and, so far as the writer knows, discharged his duties faithfully during all those years.

It was the pleasure of the writer to serve his church for a time during his life, and can say, he was always regular in his attendance on church meetings, and seemed to be deeply interested in its welfare, and liberal in its support.

He will be very much missed by his church and neighborhood, his surviving family and friends, for he was a land-mark in his community, and had been for a number of years.

We join with the church and community at Kellis' Store in sincere sorrow for our departed brother, and unite our earnest sympathies and condolence with theirs, in behalf of our dear Sister Edwards, and all of the surviving family and relatives, and pray that the Divine consolations may be their sufficiency in their bereavement.

His former Pastor,
J. M. NICHOLSON.

Rev. E. P. Douglass.

Whereas, our Heavenly Father on the 22nd, of May, 1899, in his unknown and all-wise Providence did remove from our midst and from our pastorate our dearly beloved friend, brother, and pastor, Rev. E. P. Douglass, who was baptized into the fellowship of this church in 1860, and was a member of this church for six years, and had spent his entire life in our midst. Had been our beloved pastor for eleven years, who we believe has been faithful in all his ministry, and whose praise is in all the churches where he has preached, and though having his portion of the trials and afflictions to which humanity is heir, yet he maintained his integrity to the last. Therefore,

Resolved 1, that in the death of Brother Douglass, though a deep affliction and a heavy loss, we bow with humble submission to this bereaving providence of our Heavenly Father, who doeth all things well.

Assuredly, our loss is his eternal gain. Earth has been made poorer and heaven enriched.

2, that this church has lost a devoted and loving pastor, the denomination a bold and fearless defender of the doctrine of our holy religion, and whose works will follow him.

3, that we will strive to remember and emulate the good example he set us in life, and profit by his faithful instructions while he was with us. We hope in the "Bye and Bye" to strike hands with him on the sunny banks of, everlasting deliverance where parting is unknown.

4, that a copy of these resolutions be spread upon the church book, and one be sent to THE BAPTIST, Brookhaven Leader and Lincoln County Times for publication, and a copy be given his bereaved companion.

Done by order of conference of Fair River Baptist church on the fourth Sunday in May, 1899.

L. P. KEES,
F. B. MULLEN,
C. W. MAXWELL,
Committee.

C. R. Donald, Pachuta, Miss., writes; I recommend Dr. M. A. Simmons' Liver Medicine to all sufferers from Bad Breath, Tired Feelings, Night Sweats, Back Ache, and all Malarial Disorders. My wife and I used Zeilin's, with no such good results.

Convention Work.

CHURCHES OF CENTRAL ASSOCIATION.

At the last meeting of the Ex. Board it was decided to request each of you to hold a 5th Sunday meeting of all the departments of work done by the Baptist State Convention. If however, you prefer, two or more churches might combine in said meeting. The object is to give our church members as much information as possible as of said work and their personal relation to it. You might divide our State Mission work into Coast, Hill and Delta and appoint a member to speak on these—one person to each; also our Home Mission Work into States, Foreign Element, Indian and Cuba, and so as to our Foreign Mission Work—Italy, Japan, Africa, China, etc. Education—Mississippi College, Ministerial Education, etc., etc.

These are suggestions. Arrange your programme to suit yourself.

Don't neglect the Sunday-School work. Give it a large place at your meeting and plenty of time for its discipline. Hold the meeting.

Fraternally,
J. H. WHITFIELD,
Mod. and ex Officio Chm'n
Ex. Board.

United Society Of Christian Endeavor, Annual Convention.

DETROIT, MICH., JULY 5th-10th, 1899.

For the above occasion all coupon agents of the Mobile and Ohio R. R., Mobile, Alabama, to Red Bud, Illinois, inclusive, will sell tickets to Detroit, Michigan and return, at rate of one first class limited fare for the round trip, tickets to be sold for trains reaching St. Louis July 3rd to 6th, inclusive, limited for return passage to July 15th, 1899, with privilege of extension of limit to not later than August 1st, inclusive, by deposit of ticket with joint agent and payment of fare of fifty cents at the time of deposit.

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Italy.

"Few are they who by faith touch Christ; multitudes are they who throng about Him."

1. Item.—It was once had pure religion, for Paul preached there; but tradition has been placed above God's Word, errors have crept in, and the Bible put out of sight.
2. Hymn.—"Glad tidings, glad tidings."
3. Sentence.—"Lifting the country up before God, is the need of saving Truth."
4. Scriptures.—"The truth shall make you free."
5. Bondage.—John 8:34, 35; Peter 2:19, Rom 6:16. Its wages.—Rom. 6:23, James 1:15.
6. Deliverance.—Rom. 7:24-25, 8:2; Matt. 11:28-30. Subsequent service.—Col. 3:17, 23-24; Eph. 6:5-7.
7. A paper.—Difficulties in Mission work in Italy.
8. Is the Pope a prisoner in the Vatican? Free discussion.
9. Music arranged by Committee.
10. Business.—Reports from Secretaries and Committees on absentees and new members.
11. Leaflet.—"Come for Christ," by Mitchell Carroll, A. D.
12. Reports from the Convention and Woman's Meeting in Louisville.
13. Urge the observance of Children's Day in the Sunday-Schools during June. Send to S. S. Lord, Nashville, for programs.
14. Closing benediction and prayer.

Collection.

In a number of State papers, the financial report for Woman's Missionary Union for past year has been mis-stated. The figures given as total receipts have been \$24,600, when the actual results were \$64,112.73, divided as follows:

\$36,696.73 for Home Missions, of which \$14,294.97 was in cash, \$22,367.06 in boxes. \$24,152.92 for Foreign Missions. \$3,263.08 for Sunday-School Board, of which \$280.10 was in money, \$2,982.98 in boxes. This is a net gain over contributions of previous year of \$5,819.22, and is the largest total contribution ever made by W. M. U., exceeding the Centennial gifts by \$1,775.98. Grand total for eleven years, \$522,971.96. The year previous organization \$17,000 was the reported receipts from Woman's Societies. The eleventh year of organization shows nearly quadrupled receipts over non-organization. Total expenses for printing, postage, type-writing, clerks, stationery, barrels, etc. \$2,071.33, or less than 3 per cent. Increase in expenses over last year, \$55.44; increase in contributions near \$6,800.

The above mistake arose originally in a report made by a local

paper in Louisville, and has been copied throughout the States. The reporter did not appreciate the three fold work of W. M. U., accepting as total the work for the Foreign Board alone.

ANNIE W. ARMSTRONG,
Cor. Sec.

Rufus Walker Hooker.

Was born near Corinth, Mississippi, June 10, 1875. In 1887 his parents moved to Kossuth, Mississippi, and became members of the Baptist church at that place, of which church his father, D. R. Hooker, was deacon. It is worthy of note that from this same church Brother E. Z. Simmons and wife went as missionaries to China. It was in the Kossuth High School that young Hooker took his early training. He was converted at the age of twelve, and was baptized into the Kossuth Baptist church that same year by Pastor W. L. Skinner. In 1893 he entered the Southwestern Baptist University, Jackson, Tennessee, from which he graduated in 1898 with the B. A. degree. One year after he entered the above named school he felt impressed to preach the Gospel, and was ordained the following year. Just about this time he began to feel impressed to offer himself as a foreign missionary, and this conviction deepened as time went by. During his brief ministry he served as pastor at Chewalla, Pocahontas, Oak Grove, Beech Grove, Cane Creek, and Woodland churches, (all in Tennessee), this in connection with his college course. Shortly after his graduation from S. W. B. U. he entered the University of Chicago, and remained there till December 23, 1898; from there he went to Crozer Theological Seminary, Chester, Pennsylvania, where he remained until his appointment to South Mexico, May 5, 1899. He expects to go to his work in about two months.—F. M. Journal.

Society Meeting.

Our missionary society on May twenty-nine met with Mrs. Walker promptly on time. The officers, and most of the members were there. With brows that betokened they had been in prayer, Asking guidance and help from One above That in what was done, we'd be ruled by love. After reading the scriptures, engaged in by all, There were sixteen members, who answered roll call, And then we all knelt in earnest prayer That God would keep us safe in his care, And give us through the coming week True, grateful hearts, and spirits meek.

Our exercises included too, Sweet songs of Zion, old yet new, For surely we can always find In these old hymns, balm for the mind, And soothing thoughts for heart and brain, As we sing them over and over again.

We did not forget, an important thing, Our monthly dues also to bring, For in God's Word we're taught that right living, Will prompt to alms deeds and generous giving, And if we expect our dimes multiplied We must with the poor and needy divide.

But the best of our program, at least we thought so, Was a talk about missions from good Dr. Rowe.

His zeal is encouraging, fresh courage we take, And we want to do more for the dear Lord's sake, We want to send out in the world far and wide, More messengers to tell of Christ crucified.

And as the sun in the west soon sank, Neath fleecy clouds piled bank on bank, Homeward now each of us wended our way With grateful hearts for another day. We earnestly pray at life's setting sun, Each may hear from the Master's lips, "Well done," "Thou faithful servant receive thy reward, Enter thou into the joy of thy Lord."

Mrs. D. H. G.

Crystal Springs, Miss., June 3, '99.

Dear Mrs. Searcy:

Will you kindly call the attention of Sunbeam Societies to the necessity of making reports within the next two weeks? Our Convention will soon be upon us and but very few Societies have rendered any report whatever of the year's work. Surely, a very small effort on the part of Band Leaders right now would require but little time and is most essential.

Will not our Associational Vice-Presidents urge this matter upon each Leader within her bounds, and let us see if we cannot go up to the Convention with a full report of each Society during the year.

Very earnestly,
M. M. LACKY,
President Sunbeams.

Baptist Vineyard Association.

Twenty-Fifth Annual Gathering in the Baptist Temple, Wayland Grove, Cottage City, Mass., August 18 to 20, 1899.

This Association was incorporated in 1876, for the purpose of holding a yearly gathering of Baptists from all parts of the country. Its protectors were among the most influential and earnest men in the denomination, and the meetings have been a success from the first.

Upon the platform of the Temple have stood the foremost preachers of our day, and thousands of Baptists all over the land can testify

to the inspiration and quickening they have received from the burning and eloquent words of these speakers.

Every year, thousands whom business and care have driven day and night, with scarcely any time for serious thought and self-examination, have, in their vacation week, here listened to earnest practical words from the preachers coming from the East, South or West, and received a benefit that has brought them to the same spot again and again.

THE TEMPLE.

The Temple, capable of seating nearly four thousand people, is situated in a grove of oaks upon the Highlands overlooking the sea, in the midst of singing birds and within sound and sight of old ocean. It is a quiet, secluded spot, and well fitted for its purpose.

The Temple, standing in a beautiful grove, is open at the sides, and with the comfortable chairs and bewitching surroundings, puts one in a very satisfactory state to enjoy the services to the fullest extent.

THE RECEPTION HOUSE.

The Reception House forms the Baptist headquarters. For several days before and during the week of meetings, the Committee on Reception and Accommodations are in attendance to welcome their Baptist brethren from every quarter, and to assist them in obtaining board and rooms, and to make people feel at home generally. Friends are invited to call at the Reception House as they leave the boat at the Baptist Highland landing, and to have their correspondence addressed to this place.

Summer Tourist Tickets.

New Orleans and Northeastern Railroad Company, Alabama and Vicksburg Railway Company, Vicksburg, Shreveport, and Pacific Railroad Company.

Passenger Department, New Orleans, June 1, '99.

To all Newspapers:

The Queen and Crescent Route announces that holders of Summer Tourist round trip tickets to the Mountain Resorts of East Tennessee, North Carolina, and Virginia, will be allowed stop over privileges either going or returning, at points east of Morristown, upon application to train Conductors.

Pimples, Boils, and other Humors appear when the blood gets impure. The best remedy is Dr. M. A. Simmons Liver Medicine.

SUNDAY SCHOOLS.

Lesson For June 18, 1899.

BY W. F. YARBOROUGH.

THE NEW LIFE IN CHRIST.—Col. 3:1-15, Motto Text—"Let the peace of God rule in your hearts."—Col. 3:15.

Immediately succeeding the lesson on our Lord's resurrection it is strikingly appropriate to get a glimpse of him as our life. In laying emphasis upon him as our sacrifice, we sometimes underestimate him as our life. We thus have a fitting climax to the studies of the last six months.

The letter to the church at Colosse, was written by Paul, during his first imprisonment at Rome, to correct some bad doctrine, and consequent bad practice, that had crept into the church through false philosophy. The section from which our lesson is taken exhorts to a closer conformity between life and profession.

RISEN WITH CHRIST.

The resurrection of Christ besides being a proof of his divinity, an assurance of our justification, and a pledge of our future resurrection, is also a symbol of our spiritual resurrection. This resurrection from the old life of sin to the new life of righteousness, is linked with Christ's resurrection, and is strikingly set forth in baptism, as declared in 2:12. "Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead."

This means a death, burial, and resurrection, that is, a new life united to Christ, who is at the right hand of God. This union with him who is thus exalted affords a lofty incentive, and furnishes an exalted ideal.

Our spiritual level is in heaven, and all our actions should ever be seeking the level of the life, of which they are the outgrowth. If high aspirations are to be realized it must be through high thinking. Hence the imagination, "Set your affection on things above," which really means, "Keep your mind on heavenly things."

LIFE WITH CHRIST IN GOD.

To the world such an injunction is impracticable, but there is a secret source of successfully realizing it. Your life has been hidden with Christ, and in him it can be realized.

Life in its true sense, the real spiritual life which is beyond the reach of death, is concealed from

the world's view. From this hidden source it draws its nourishment and its strength. Its characteristics may and must manifest themselves, but the mystery of the new life will never be manifested until manifested with Christ in glory.

PUT OFF THE OLD MAN.

The new life constantly drawing supplies from its hidden source, must get in its perfect work. Its vitalizing influence must be felt in a sloughing off of the old sinful propensities. These must be mortified, i. e., put to death, and having no vital connection with our true selves, will fall off as excrescences.

The injunction, however, shows that this must take place through the exercise of the will, but it must be the will of Christ in us. Any asceticism or self-denial attempted through mere human effort, must fail utterly. All such efforts must grow out of the new life principle in us, just as certain ferns push off the faded leaves by the new fronds appearing.

Thus the old habits must be displaced by "the expulsive power of a new affection." The Apostle's enumeration of the deeds of the old man, needs no enforcement nor explanation. So complete is his classification, and so plain his meaning, that he who runs may read.

No form of impure thought or action can claim exemption from this catalogue of evil. Right along with the most debasing sins he places the sin of covetousness, and characterizes it as idolatry. This is because it takes God's place in the heart.

Indeed if all sins traceable to lust and to greed for gain, could be eliminated, the catalogue of sins known to men would be insignificant. In verses 5, 9, the apostle is right up near the fountain head of sin and suffering. On those who practice such vices the wrath of God is coming.

Passing from personal to social relations, the Apostle enjoins the putting aside of the violent temper the heart of malice and evil speech. All these are characteristic of the old man, which must be laid aside as an old garment.

PUT ON THE NEW MAN.

In place of the old, must come the new. This new grace must be cultivated and cared for. In verse 11 we are taught that the new life develops a unity and harmony which abolishes in our spiritual relations, all distinctions, national, religious, civil, and social. These distinctions have no place in the body of Christ. In this body, of

which every redeemed soul is a member, Christ is all and in all. Every member is entitled to the treatment from every other member that is due to Christ himself, and he himself is, declares Matt. 25:35-46.

When this is realized our dealings with one another will be patterned after the life of Christ himself, and our deeds of love and fellowship will be bound about us with the golden girdle of love.

Then the peace of God shall be the great arbitrator, adjusting all our differences, and forming us into one harmonious body, whose unity of purpose and action shall destroy jangling discord, and make all our heart strings to vibrate with songs of thanksgiving.

Sunday School Mission Work.

Dear Dr. Searcy:

In this time of progress, on all lines, our Sunday-schools should keep step to the "March of time." And to this end I have a new line of work mapped out (in thought) for our Sunday-schools. It is this, that our next State Convention organize a "Sunday-school Mission Department," and that our Baptist Sunday-schools all over the State be urged to contribute regularly to the cause of Missions in our new possessions. The amounts thus contributed to be disbursed through this Sunday-school Mission Department, in sending Sunday-school Missionaries to Cuba, Puerto Rico and the Philippine Islands.

Doubtless we would make a very small beginning, but children love to contribute, and they would be more anxious to do so, did they but know that they would be recognized as the givers—and then it would develop that Missionary disposition which lies dormant in the hearts of so many children and is allowed to die in many cases before they reach manhood and womanhood just for lack of cultivation.

Now, Bro. Searcy, I have given the outlines; will leave the details for some wiser head—but allow me to suggest that our Sunday-schools take collections at stated times. Weekly, bi-weekly or monthly. A good plan which I have known to work well in country schools is the weekly penny collection. Let father give each child a copper Sabbath morning for the Mission collection. This is a small amount, but that each week from a school of twenty-five means one dollar a month, and the same proportion from every school in the State would create quite a fund.

It is not necessary to speak in order to be a witness of the power of the Gospel. A righteous life is the greatest witness. That man who can be relied upon in his business to do what is just and honorable, no matter how much he could gain by a different course, is the one who commends religion to his fellowmen.

I drop these thoughts by the wayside for all they are worth. Yours in Christ,
D. G. ASHLEY,
Supt. Sardis Baptist S. S. Ashley, Postoffice, Miss.

Summer Excursion Rates.

SOUTHERN STUDENTS' CONFERENCE AND YOUNG WOMEN'S CHRISTIAN ASSOCIATION CONVENTION.

Ashville, N. C., June 16, to 27, '99.

For the above occasion all coupon ticket agents of the Mobile & Ohio Railroad, will sell tickets to Ashville, North Carolina, and return at rate of one first-class limited fare for the round trip; tickets to be sold June 13th, 14th, 15th and 16th; limited for return.

ANNUAL MEETING AMERICAN INSTITUTE OF HOMEOPATHY

Atlantic City, N. J., June 19 to 24.

For the above occasion all coupon ticket agents of the Mobile & Ohio Railroad will sell tickets to Atlantic City, New Jersey, and return, at rate of one and one third fare on the certificate plan.

ANNUAL REUNION GRAND LODGE BENEFICENT AND PROTECTIVE ORDER OF ELKS.

St. Louis, Mo., June 20, to 23, '99.

For the above occasion all ticket agents of the Mobile & Ohio Railroad, Mobile to Red Bud, inclusive, will sell tickets to St. Louis and return at rate of one first-class limited fare for the round trip, tickets to be sold June 18th, 19th and 20th, limited for return passage to June 26th, 1899.

ANNUAL SESSION BIBLICAL ASSEMBLY.

Charlotte, N. C., June 20 to 29, '99.

For the above occasion all coupon ticket agents of the Mobile & Ohio Railroad will sell tickets to Charlotte, North Carolina, and return at rate of one first-class limited fare for the round trip, tickets to be sold June 18th, 19th, 20th and 21st, limited for return passage to July 3d, 1899.

STATE CONFERENCE, MISSISSIPPI EPISCOPAL LEAGUE.

West Point, Miss., June 22, to 25.

For the above occasion the Mobile & Ohio Railroad will make rates of one and one-third fare on the certificate plan, from all ticket stations in the State of Mississippi.

It is not necessary to speak in order to be a witness of the power of the Gospel. A righteous life is the greatest witness. That man who can be relied upon in his business to do what is just and honorable, no matter how much he could gain by a different course, is the one who commends religion to his fellowmen.

HOME READING.

Three Score and Ten.

I stand beside the mystic sea;
And just beyond, mine eyes behold,
As through glass, the streets of gold
And all the glories yet to be.

The gates of pearl, the gorgeous thrones,
The countess host arrayed in white,
The tree of life, the mansions bright,
And crowns that gleam with gleaming stones.

And strains of music fill mine ears,
Faint echoes from those songs sublime.
Breathed by the saints in that bright clime
Where God hath wiped away all tears.

For these, my soul forever yearns;
But ere I gain that blissful realm,
My shattered bark without a helm
Must o'er the waves whence none returns.

And though the winds may wildly sweep
And mighty breakers madly dash,
I shall not fear the tempest's crash,
Nor all the horrors of the deep.

For He, who hath through all the years
Allotted to the sons of men,
My faithful lot, ever been,
When all was smiles, when all was tears.

Will not forsake me, when my bark
Begins to drift the mystic strand,
But with his own unerring hand,
Will guide me through the shadows dark.

DAVID E. GUYTON.

Forever in the hand that takes
One blessing from us, others fall;
And soon or late, our Father makes
His perfect recompense to all.

—Whittier.

'Tis greatly wrong to talk with our past hours
And ask them what report they bore to
Heaven,
And how they might have borne more wel-
come news to YOUNG.

The true and proper stimulant
for the intellect is truth. There
is no sin in being excited by truth.
There is no mental injury in such
excitement. Hence, "buy the
truth and sell it not."—Shedd.

He is gone, that doth gentil de-
dis—Chaucer.

If a man has not such control of
his feelings as to make his feelings
control his will, then he is but half
educated.—Lushin.

The least error should humble,
but we should never permit even
the greatest to discourage us.—
Bishop Potter.

The poetic instinct turns what-
ever it touches into gold.—J. G.
Holland.

Discussion of Personalities.

It should be taught in families
as an important part of the ethics

of good manners that personalities
should never be discussed before
strangers. This is a principle that
is often totally disregarded by
persons who consider themselves,
and who really are in other re-
spects, well bred. Large families
are especially prone to commit
this solecism. Their own affairs
are so much discussed among them-
selves, and seem to them so impor-
tant, that they fail to realize their
personal repaee and badinage do
not in the least interest or amuse
an outsider. Yet Mary will toss
the ball of conversation, consisting
of family "chaff," back and forth
with Tom, and fancy she is amus-
ing the visitor, who, with a polite-
ly forced smile, is endeavoring to
seem entertained.

But if the egotism of a good na-
tured family is a bore, what can be
said of family dissensions and acri-
monious discussions, or constant
nagging and consequent recrimi-
nations, which render an involun-
tary listener thoroughly uncomfort-
able!

"I like Smith," said a man the
other day, "and I am a devoted
admirer of Mrs. Smith. And apart
I ask for no better companions;
but when they are together, deliv-
er me from the pair of them—it is
nothing but nagging and fault find-
ing the entire time, and the odd
part of it all is that they don't real-
ly mean it, for they are sincerely
attached to each other and are ex-
cellent friends. It is just a habit
they have acquired."—Tribune.

A Calf's Costly Meal.

The treasury department at
Washington recently received a lit-
tle wooden box from Texas con-
taining a wad of what appeared to
be fragments of United States bills.
Later in the day a letter from J.
Blasingame, of a small town near
Galveston, Texas, arrived which
explained the contents of the box.
The wad of green paper is all that
is left of \$210 owned by Blasingame,
which he rescued from the
stomach of a yearling calf.

It seems that the Texan recently
sold a herd of cattle for which he
received \$470 in bills, as follows:
One \$100, one \$50, and sixteen
\$20 bills. He placed the money
in an ordinary memorandum pocket-
book, but the bills were in such a
position that the ends stuck be-
yond the edge of the book. Blasingame
carelessly threw his coat
on the ground in a cow lot, and a
yearling coming along saw the
green bills and proceeded to de-
vour them. The animal took in
the entire bunch at one mouthful,
and was discovered in the act of

chewing Blasingame's \$470. The
Texan, with the assistance of his
brother, succeeded in recovering
from the mouth of the calf thirteen
of the \$20 bills in a comparatively
uninjured condition. This money
was afterward passed off by Blasingame
in payment for some cattle.
The calf was shortly killed and
from its stomach was taken a
mass of chewed bills, stained and
discolored. The fragments were
boxed up and sent to the redemp-
tion division of the treasury depart-
ment. Blasingame prepared a
sworn statement of the disappearance
of his money and forwarded it to
Treasurer Morgan. The latter
had the case examined and
found the facts to be as stated. Ac-
cordingly, \$210 in crisp, new bank
notes were sent to the cattle dealer
to replace the money masticated
by his calf.—Brooklyn Eagle.

Summer Resorts.

Many delightful summer resorts
are situated on and reached via the
Southern Railway. Whether one
desires the sea-side or the moun-
tain, the fashionable hotels or coun-
try homes, they can be reached via
this magnificent highway of travel.

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N. C., Roan Mountain, Tenn., and
the mountain resorts of East Ten-
nessee and Western North Caro-
lina—"The Land of the Sky." Tate
Springs, Tenn., Olive Springs,
Tenn., Lookout Mountain, Tenn.,
Monte Sano, Huntsville, Ala.,
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Virginia Springs, also the seashore
resorts are reached by the South-
ern Railway on convenient sched-
ules and very low rates.

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tive of nearly one thousand sum-
mer resorts, hotels and boarding
houses, including information re-
garding rates for board at the
different places and railroad rates
to reach them.

Write to C. A. Benscoter, Assis-
tant General Passenger Agent,
Southern Railway, Chattanooga,
Tennessee, for a copy of this folder.
till sept 15

Southern Students' Conference

AND YOUNG WOMEN'S CONVENTION,
ASHEVILLE, N. C., JUNE 16-27.

For above occasion Queen and
Crescent route offers for sale on
June 13th, 14th, 15th and 16th
round trip tickets to Asheville at
rate of one first-class limited fare
for the round trip. Final limit to
return June 30th, 1899.

R. W. BONDS,
Ticket Agent.
GEORGE H. SMITH, G. P. A.,
New Orleans, La.

CH₃ OH—Methyl Alcohol.
CH₃ OH—O—H₂O—CH₃ O.
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CH₂ O is Formaldehyde gas—
Formaline—which forms the
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Cure is taken internally, acting directly up-
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of the disease, and giving the patient
strength by building up the constitution
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ing Room and Buffet, between St. Louis
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E. E. POSEY,
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J. T. POE, Gen'l Traffic Manager,
Mobile, Ala.

Family Worship.

We feel somewhat impressed to
say a little on the subject. A pray-
erless family cannot be otherwise
than irreligious. They who daily
pray in their family once a day,
gather their family around the
home circle, read God's word,
pour out their souls to God in
earnest prayer, do well. What
scene can be more lovely on earth,
more like the heavenly home, and
more pleasing to God, than that of
a pious family kneeling with one
accord around the home altar; how
sublime the act of those parents
who thus pray for the blessing of
God on their children.

It is this which makes home a
type of heaven, the dwelling place
of God. The family altar is heav-
ens threshold. The home that
has honored God with an altar of
devotion may well be called blessed.

The influence of family worship
is great; silent, like the calm, deep
stream, it moves on in silence. It
strikes its roots deep into the
human heart and spreads its
branches wide over the whole
being. It affords home security
and happiness, removes family
troubles, it promotes union and
harmony, but in order to make
home what it ought to be and to
influence the child in the way of
life this worship must be regular
and devout, and the whole family
engage in it. Some families are
not careful always to have their
children present when they wor-
ship. This is very wrong, the
children are the ones to be bene-
fited and should always be present.
We have known men who claimed
to be lovers of God who dont
even give thanks at their tables for
the good things God has blessed
them with.

The absence of family worship
in our homes is a curse; its pres-
ence a blessing, it is a foretaste of
heaven. Like mana, it will feed
our souls, quench our thirst, sweet-
en the cup of life and shed a halo
of glory and of gladness around
our fireside. So then, dear friends,
let us erect an altar in our homes
and serve God in spirit and in
truth, for he seeketh such to wor-
ship him.

May God's best blessings ever
rest on THE BAPTIST and its men-
bers, is the prayer of one that
loves the cause. G. H. NEELY.
Water Valley, Miss.

Send to Aug. C. Freitag, Opti-
cian and Pharmacist, 826 and 828,
Canal street, New Orleans, for
anything in his line. We specially
commend his spectacles from per-
sonal test.

Notice, School Trustees.

If you desire the services of an
active young teacher for high
school work, and the services of
his sister, who, in addition to being
a successful teacher, is an excellent
musician, you might do well to ad-
dress me.

These people are pronounced suc-
cesses, brightened, and of true cul-
ture and refinement. They now
hold good positions, but desire
work together for the future. They
do not fear hard work, but will
not consider "dead" or split up lo-
cations. They will give the best
references as to necessary qualifi-
cations.

WILSON H. P. SMITH.
Grenada, Miss.

MOZLEY'S LEMON ELIXIR

REGULATES THE LIVER, STOMACH,
BOWELS AND KIDNEYS.

For biliousness, constipation,
and malaria.

For indigestion, sick and ner-
vous headache.

For sleeplessness, nervousness,
heart failure, and nervous prostra-
tion.

For fever, chills, debility and
kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough
organic regulation, take Lemon
Elixir.

50c and \$1 bottles at druggists.
Prepared only by Dr. H. Moz-
ley, Atlanta, Ga.

GRATITUDE.

Dr. H. Mozley—Dear Sir:
Since using your Lemon Elixir I
have never had another attack of
those fearful sick headaches, and
thank God that I have at last
found a medicine that will cure
those awful spells.

Mrs. ETTA W. JONES.
Rarkersburg, West Virginia.

MOZLEY'S LEMON ELIXIR

I suffered with indigestion and
dysentery for two long years. I
heard of Lemon Elixir; got it;
took seven bottles and am now a
well man.

HARRY ADAMS.

No. 1734 First Avenue, Birming-
ham, Ala.

MOZLEY'S LEMON ELIXIR.

Cured my husband, who was af-
flicted for years with large ulcers
on his leg, and was cured after us-
ing two bottles, and cured a friend
whom the doctors had given up to
die, who had suffered for years
with indigestion and nervous pro-
stration. Mrs. E. A. BEVILLE.
Woodstock, Ala.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarse-
ness, Sore Throat, Bronchitis, Hem-
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diseases. Elegant, reliable.
25c at druggist. Prepared only
by Dr. H. Mozley, Atlanta, Ga.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery
cures all kidney and bladder troubles,
removes gravel, cures diabetes, seminal
emission, weak and lame back, rheumatism,
and all irregularities of the kidneys and
bladder in both men and women. Regu-
lates bladder trouble in children. If not
sold by your druggist, will be sent by mail
on receipt of \$1. One small bottle is two
months' treatment, and will cure any case
above mentioned.

E. W. HALL,
Sole Manufacturer, P. O. Box 218, Waco,
Texas.
For sale by all druggists.

READ THIS.

Jackson, Miss., Feb. 17, 1899.

I have for years been a sufferer from kid-
ney and bladder troubles; I had tried all
remedies that I could find, and had almost
given up all hope of ever getting relief, un-
til I tried Hall's Great Discovery. I am
now using it and feel like a new man. Its
effect is wonderful.

G. W. WILLIAMS,
Ass't Chief Police.
Feb. 25-12m.

Church Roll and Record

Faith, and Rules of Decorum as held by
Baptists. \$2.25.

A Choice Collection of Old and New
Hymns for Prayer
Meetings, Sunday
Schools, etc.

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Feb-9

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prompt and FAIR DEALING. Their
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Church Roll and Record Book.

Good, cheap and complete.

Contains—
Rules of Order,
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Confession of Faith,
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Also 140 pages for Minutes.

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names, \$3.00. 500 names, \$3.50.

A full line of church and Sunday-school
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(INCORPORATED)

Stationary, Bibles, Religious and Standard
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Supplies.

—FINE ENGRAVING.—
642 Fourth Avenue, LOUISVILLE, KY.

Some Mission Collections.

Greenville, to the very great delight of pastor and people rounded out the first quarter's collection with more than \$100.00, and now is well on the way for the second quarter with \$27.85.

Madison, New Hope has been called by some one the "biggest little church in the State." They are not many, but much when it comes to contribution. A few weeks ago there came about \$60.00 in testimony of the above, and now as a result of the June meeting, which was held with dinner on the ground, and such a dinner of spring chicken, fried, pie, broiled and smothered of meats, baked, boiled and stewed of bread, cakes, custards and pies, as would have satisfied the most epicurean taste, and in the midst of it all an earnest worshipful congregation, that as an appetizer had given \$73.20. Yes, it was a happy day, one that will be long remembered by this scribe. Pastor Lovell is held in high esteem, and seems to be as much at home in this country-folk town church, as with dignified demeanor he conducted the affairs of a city congregation. His illustrated lecture in the afternoon on "Character Building," was greatly enjoyed, not only by the children to whom it was addressed, but by the older people as well, for after all we are but grown-up children.

And now dear BAPTIST, as I may not be orthodox in saying that "our prayers and gifts keep improving in the presence of God," will you please allow me to say that I did not say it. What I did say, was that "our prayers and gifts keep company in the presence of God."

And, Oh printerman please put self in the right place in that little bright jewel sparkling with Bible truth, and which I trust my brethren and sisters will read again, and learn to love as I do, and with it as the motto for a month's work I close.

"Give, give, it's always giving,
Who gives not is not living,
The more you give
The more you live."

Give strength, give thought, give deeds,
Give love, give tears, and give thyself,
Who gives not is not living,
The more we give
The more we live."

A Glorious Meeting.

Batesville, Miss.,
June 3, '99.

Dear Baptist:

With renewed joy we are permitted to report a glorious meeting

of days, in Panola Baptist church, closing Wednesday night, May 31. The beloved Pastor Lomax conducting in the real old fashion—but not old foggy style, but "The old, old story," old fashion religion that changes the heart and life, and not feet, hands, and head, only.

Brother N. W. P. Bacon, pastor of the "Hub of the Universe," did the preaching, as only Brother Bacon can—in short clauses, and beautiful force, that none might fail to see, having seen, nor soon forget.

Brethren Rockett and Derrick were with us a while, and we still have their sweet words in prayer lingering on our ears, gone up and we are waiting, expecting further blessed results in answer, which is sure to come some time, in some way.

Our pastor's heart is especially happy, having added to our fellowship, his youngest daughter, Jessie May, to hear whose expression of experience of grace, so wonderfully beautiful, gives that joy that is inexpressible.

To say the Word was preached in good, old fashioned, Baptist, style, is "putting it tame," and the Word "will not return void."

Humbly,

D. C. PICKENS.

To Subscribers.

Lay your paper down on the table before you with the first page turned upwards. Looking at the upper right-hand corner, you see on the margin your name. To the right of your name you see some figures. These designate the time to which you are paid. Examples:

John Pollard, Nov. 16, '98, means that John Pollard has paid to Nov. 16, '98.

John Pollard, Jan. 1, 19, means that John Pollard is paid to Jan. 1, 1900.

If your time is out, or nearly so, please remit and have your figures moved up. If your dates are not changed within two weeks after you remit, notify us.

At a called meeting of the W. C. T. U., held at the Christian church last Friday morning, Miss Bessie Baker, of Natchez, gave an interesting talk to the young ladies of the "Ys"—a newly organized auxiliary to the W. C. T. U., of Jackson.

The Princess of Wales has a parrot known to be nearly two hundred years old, and a most lively, up-to-date fellow. He was owned by George III more than a hundred years ago.

VALUABLE CITY PROPERTY FOR SALE

I have Seventy Thousand Acres of Land for sale, not to speculators, but to Industrious Farmers who want Homes in a Healthy Country, where

Level Lands, WELL WATERED And Capable of Being IMPROVED TO ANY STANDARD DESIRED.

Can be had on . . .

EASY PAYMENTS And at a LOW PRICE.

The Country is New, the Range for Cattle, Sheep and Hogs is good during very nearly all the year, and Stock of all kinds can be raised at a small cost. These lands are all near the

Gulf and Ship Island Railroad,

and Produce of all kinds will find an easy access to the Best Markets in the Country.

Labor Always in Demand,

Wages Good.

Arrange to visit us after crops are laid by if not convenient to come sooner. Many are doing so. I will sell these Lands at Prices ranging from

\$1.25 to \$2.50 Per Acre, and on Terms to Suit the Purchaser.

I have some well-improved lands near Hattiesburg at a low price, on easy terms.

Why spend your life plowing over hills and digging in roots when you can buy Level Land capable of being improved into a condition in which a few acres will support a family?

Use the Opportunity While You May.

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L. E. HALL, Hattiesburg, Miss.